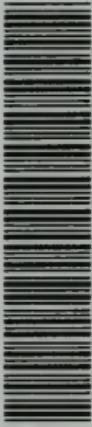


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EDITOR'S PREFACE

THE main principle followed in this edition of Forbes' *Hindūstānī Manual* has been to make it an up-to-date elementary book for learning the language as it is spoken and written by the Urdu-speaking people of India.

In the first place all obsolete words and grammatical forms have been removed from Platts' edition of this book. Some of the rules of grammar have also been materially altered or modified, while simpler colloquial words have been substituted for some less used, though perfectly correct, words. Again, certain lessons that were considered not so useful have been omitted altogether, and some sentences here and there have been improved upon or expunged as was thought necessary.

To keep the book, which is intended for beginners only, within its limited scope many rules of grammar and idiom have been left out. For these, students may refer to Holroyd's and Phillott's works on the subject.

M. Y. JA'FARI.

CALCUTTA.

September 1, 1916.

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HINDŪSTĀNĪ MANUAL

PART I.

SECTION I.

ON THE LETTERS AND PARTS OF SPEECH.

1.—THROUGHOUT the extensive empire of India, from Cape Comorin to Kashmīr, and from the Brahmaputra to the Indus, the Hindūstānī is the language most generally used. It consists of two dialects: that of the Musalimāns, commonly called the *Urdū* or *Rekhta*, and that of the Hindūs, called *Hindi*. The former abounds in words and phrases from the Persian and Arabic; the latter confines itself to words of native origin, or words borrowed from the Sanskrit. As the two dialects, however, follow, in the main, the same grammatical rules, they are understood here to be both included under the general name Hindūstānī, which means, *par excellence*, the language of Hindūstān.

2.—The following little work has two distinct objects in view: first, to afford ample materials for exercise in speaking, writing, and composition, to those who have already made some progress in the language, and who have acquired a fair knowledge of one or both of the Oriental alphabets; secondly, to enable those whose time and avocations do not permit them to make a profound study of the language, to acquire at least a fair practical knowledge of it. The Roman character is used throughout as a mere matter of economy; the same may be easily transferred into either of the Oriental characters by the aid of the tables to that effect given in pp. 2, 3, etc.

3.—The Persi-Arabic Alphabet as applied to the Hindūstānī :—

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	Medial.	Initial.	Final.	Medial.	Initial.
alif	ا	a, etc	ا	ا	ا	تا	بار	اب
be	ب	b	ب	ب	ب	شب	صبر	بر
pe	پ	p	پ	پ	پ	چپ	سپر	پر
te	ت	t	ت	ت	ت	دست	ستر	تب
te	ٿ	t	ٿ	ٿ	ٿ	بيت	ستا	ٿي
se	ث	s	ث	ث	ث	خبيث	نثر	ثور
jim	ج	j	ج	ج	ج	کج	شجر	جب
che	چ	ch	چ	چ	چ	پچ	بچه	چب
he	ح	h	ح	ح	ح	صحب	بحر	حر
khe	خ	kh	خ	خ	خ	بنج	بنخ	خر
dāl	د	d	د	د	د	سد	فدا	در

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
<i>dāl</i>	ڏ	<i>d</i>	ڏ	ڏ	ڏ	مُنڏ	نڏر	ڏال
<i>zāl</i>	ڙ	<i>z</i>	ڙ	ڙ	ڙ	كاغڙ	نذر	ڙم
<i>re</i>	ر	<i>r</i>	ر	ر	ر	مر	مرڙ	رم
<i>re</i>	ڙ	<i>r</i>	ڙ	ڙ	ڙ	مُرڙ	بڙا	ڙ
<i>ze</i>	ز	<i>z</i>	ز	ز	ز	گز	بزم	زرم
<i>zhe</i>	ڙ	<i>zh</i>	ڙ	ڙ	ڙ	گڙ	غرب	ڙف
<i>sīn</i>	س	<i>s</i>	س	س	س	بس	فسق	سر
<i>shīn</i>	ش	<i>sh</i>	ش	ش	ش	كش	نشد	شُد
<i>sād</i>	ص	<i>s</i>	ص	ص	ص	نَص	قصد	صد
<i>zād</i>	ض	<i>z</i>	ض	ض	ض	عَض	خِضر	ضِد
<i>toe</i>	ط	<i>t</i>	ط	ط	ط	خط	بطن	طي
<i>zoe</i>	ظ	<i>z</i>	ظ	ظ	ظ	حِفظ	نظر	ظفر

بڙا
never
begins
a word.

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	Medial.	Initial.	Final.	Medial.	Initial.
'ain	ع	'*	ع	ع	ع	صَنْعٌ	بَعْدٌ	عَسْلٌ
ghain	غ	gh	غ	غ	غ	تَيْغٌ	بَغْيٌ	عُسْلٌ
fe	ف	f	ف	ف	ف	كَفٌ	سَفَرٌ	فَيْ
kāf	ق	k	ق	ق	ق	بَقْ	سَقْرٌ	قَدٌ
kāf	ك	k	ك	ك	ك	يَكْ	يُكْنٌ	كُنٌ
gāf	گ	g	گ	گ	گ	رَنْگٌ	جَنْگٌ	گَرٌ
lām	ل	l	ل	ل	ل	عِلْمٌ	لَبٌ	لَبٌ
mīm	م	m	م	م	م	سِتْمٌ	چَمْنٌ	مَنٌ
nūn	ن	n	ن	ن	ن	صَنْحٌ	جَنْدٌ	نَمٌ
wāo	و	w, etc.	و	و	و	بُو	بُورٌ	وَجْدٌ
he	ه	h	ه	ه	ه	نَهٌ	بَنْهَا	هُنْرٌ
ye	ي	y, etc.	ي	ي	ي	بَيٌ	قَيْدٌ	يَدٌ

* Transliterated by a comma above the line.

In the preceding table, the first column contains the names of the letters as pronounced in India. The second column gives the full detached form of each letter as it is written at the end of a word, when preceded by any of the letters ا, د, ڙ, ڦ, ڻ, ڻ, or و, which, it may be observed, never alter in form, nor unite with the letter that follows. The third column contains the corresponding English letters, some of which are marked with a dot underneath, which dot or dots serve two purposes, viz., in the first place they indicate that there is a slight difference of sound, and in the second place they serve to point out, in the following work, the corresponding Persic letters. The fourth column gives the initial, medial, and final forms of the letters, when combined together in writing. Lastly, in the fifth column are given three words, with a view to show the different forms of the letter opposite. It is needless to say more about the alphabet in this little work, except that it is read from right to left, contrary to ours.

4.—A table showing the correspondence of the vowels in the Persian, Roman, and Devanāgari characters :—

VOWELS.	INITIAL.	NON-INITIAL.
ا a ا	اب ab اب	بد bad بَد
ی i ئ	اس is اس	دِن din دِن
و u و	وس us وس	بُت but بُت
اً ā آ	آس ās آس	بات bāt بات
او o او	اوک ok اوک	سو so سو
اوُ ū او	اوُد ūd اوُد	توُ tū توُ
اوَ au او	اور aur اور	نَو nau نَو

VOWELS.	INITIAL.	NON-INITIAL.
اے e	ایک ek	بے be
ای ی i	ایکھ ikh	سی si
آئی ai	آیسا aisā	ہی hai

These vowels and diphthongs are to be sounded uniformly as follows: *a*, unmarked, is very short, as in the word *America*, or like our *u* in the words *sun* and *pun*; *i*, short, as in *fit, fin*; *u*, short, as in *put, push*, or our *oo* in *foot*; *ā*, long, as in *far, father*; *o*, long, as in *pole, mole*; *ū*, long, as in *rule, fool*; *au*, like our *ou* in *sound*; *e*, like our *a* in *fate*, or the French *ê* in *bête, tête*; *ī*, long, as in the words *police, machine*, or our *ee* in *bee, see*; and *ai*, like our *ai* in *aisle*, or the German *ai* in *Kaiser*, a Cæsar or emperor. The Arabic termination ي is represented in the Roman character by *q* or *q̄*, according as its sound is short or long.

5.—A table showing the agreement of the consonants, Persian, Roman, and Devanāgari:—

ب b ب	ت t ت	چ chh چ
بھ bh بھ	تھ th تھ	ھ h ھ
پ p پ	س s س	خ kh خ
پھ ph ف	ج j ج	د d د
ت t ت	جھ jh ڦ	ڌ dh ڌ
ٿ th ٿ	ڇ chh ڇ	ڏ d ڏ

ڏ	<i>dh</i>	ڏ	ض	ڙ	ڙ	ڦ	<i>gh</i>	ڦ
ڙ	<i>z</i>	ڙ	ڙ	ڙ	ڙ	ڙ	<i>l</i>	ڙ
ر	<i>r</i>	ر	ڙ	ڙ	ڙ	ڙ	<i>lh</i>	ڙ
ڙ	<i>r</i>	ڙ	ع	ڙ	ڙ	ڙ	<i>m</i>	ڙ
ڙ	<i>rh</i>	ڙ	غ	<i>gh</i>	ڙ	ڙ	<i>mh</i>	ڙ
ڙ	<i>z</i>	ڙ	ڙ	<i>f</i>	ڙ	ڙ	<i>n</i>	ڙ
ڙ	<i>zh</i>	ڙ	ڙ	<i>k</i>	ڙ	ڙ	<i>nh</i>	ڙ
س	<i>s</i>	س	ڪ	<i>k</i>	ڪ	ڙ	<i>w</i>	ڙ
ش	<i>sh</i>	ش	ڪ	<i>kh</i>	ڪ	ڙ	<i>h</i>	ڙ
ص	<i>s</i>	ص	گ	<i>g</i>	گ	ڙ	<i>y</i>	ڙ

The consonants, with few exceptions, are to be pronounced as in English. The letters *t* and *d* are softer and more dental than with us; *ch* is uniformly sounded as in *church*, *chin*; *kh* and *gh* are best learned by the ear; the former is forcibly uttered like *ch* in the Scottish word *loch*; *gh* is less forcibly uttered, like the German *g* in *sagen*, *wagen*; *kh* and *gh* without the dash beneath are to be sounded as they are in the compounds *ink-horn* and *dog-house*; *g* is uniformly sounded hard, as in *go*, *give*, never like our *g* in *gem*, *gentle*; *zh* is of rare occurrence, and is sounded like the *j* in the French words *jour*, *jamais*. In a few words from the Persian the letter *w*, though written, is not sounded; in which case it is marked thus, *w*. A final *n* preceded by a long vowel has generally a nasal sound, as in the French words *bon*, *ton*, to denote which sound we shall use *ñ*.* We may

* This nasal *ñ* occurs in Hindī words only.

occasionally use *n* to denote the Arabic *nunnation*, which may be met with in a few adverbs borrowed from that language; as in the words *kaṣday*, purposely, *ittifākay*, accidentally. All the rest of the consonants not here specified are understood to be sounded as in English, or very nearly so. An apostrophe above the line (') denotes the Arabic consonant ئ; and the mark (,) between two vowels or a consonant and a vowel denotes the *hamza*. Lastly, a final short *a* unmarked denotes the weak or unaspirated ئ of the Persian character; as in ئندن *banda*, a slave. From these brief hints the attentive student will be enabled, should he feel inclined, to transpose the following dialogues, etc., into either or both of the native characters, an exercise that will greatly contribute to his improvement. This much being premised, we now proceed to treat of the parts of speech, following the same arrangement that holds in the grammar of our own tongue.

I. ARTICLE.

6. The Hindūstānī, like the Latin, has no word which corresponds exactly with our definite article *the*: we occasionally, however, find the demonstrative pronouns *yih*, this, and *wuh*, that, employed as articles when great precision is required; as will be seen hereafter. The place of our indefinite article *a* or *an* is supplied by the numeral *ek*, one, or the indefinite pronoun *ko,ī*, some, a certain; thus, *ek ādmī*; or *ko,ī ādmī*, a man, some man, or a certain man.

II. SUBSTANTIVES.

7. *Gender*.—There being no neuter gender in Hindūstānī, all substantives are either masculine or feminine, except a few which are of both genders. Males are of course masculine, and females feminine; but with regard to the genders of the inferior animals, and of all lifeless things, practice alone can determine. We may add as a general rule, however, that all abstract nouns, names of lower animals, and lifeless matter in general, ending in *i*, are feminine; those in *t* are also feminine, if derived from Arabic roots; and those in *ish*, if derived from Persian verbal roots. As exceptions to this rule, we may mention *pānī*, water, *ghī*, clarified butter, *jī*, mind, *dahī*, curd, *hathī*, an elephant, and *motī*, a pearl, which are masculine.

All nouns in *t* and *ish*, not restricted as above, and all nouns in *sh*, are uncertain. (*Vide Gram.*, pp. 23-6.)

8. *Declension*.—The various relations called cases are expressed in Hindūstānī by means of certain terminations, called postpositions, added to the substantive. These postpositions, so far as they extend, answer the same purpose as our prepositions, or the various terminations of a Latin or Sanskrit noun. The following scheme will show all the postpositions in common use, together with their signification. As one example will suffice for all the substantives of the language, it is of course expected that the student will commit the same thoroughly to memory.

Declension of a Hindūstānī Noun.

Singular.

Plural.

Nom.	<i>mard</i> , man, the man	<i>mard</i> , men, the men.
Gen.	<i>mard-kā</i> , <i>-ke</i> , <i>-ki</i> , of man	<i>mardon-kā</i> , <i>-ke</i> , <i>-ki</i> , of, etc.
D.&A.	<i>mard-ko</i> , to man, or man	<i>mardon-ko</i> , to, etc.
Ablat.	<i>mard-se</i> , from or with man	<i>mardon-se</i> , from, etc.
Loca- tive	<i>mard-men</i> , in man	<i>mardon-men</i> , in, etc.
	<i>mard-par</i> , on man	<i>mardon-par</i> , on, etc.
	<i>mard-tak</i> , up to man	<i>mardon-tak</i> , up to, etc.
Agent	<i>mard-ne</i> , by man	<i>mardon-ne</i> , by, etc.
Voc.	<i>ai mard</i> , O man	<i>ai mardo</i> , O men.

The above scheme or example is applicable to all the substantives of the language, regard being had to the slight modifications or exceptions which we are about to notice. It will be observed that the nominative singular, *mard*, remains unaltered as a basis or root from beginning to end. The nom. plural is the same as the singular. In the genitive plural, the syllable *on* (which continues through the oblique cases) is added between the basis and the various postpositions, the latter being the same as in the singular. The vocative plural always ends in *o*, having dropped the nasal *n* of the preceding cases. For the use of *kā*, *ke*, and *ki*, *vide* the section on Syntax.

a. *Exception 1.*—All feminine nouns are declined exactly like *mard*, except that they add the syllable *en* in the nominative plural, *ān* if the singular ends in *i*, or *ñ* if the singular ends in *yā*; thus, *mez*, a table; nom. plural, *mezen*; *roñi*, bread, a loaf; nom. plural, *roñi,ān* or *roñiyāñ*; *chiryā*, a bird; nom. plural, *chiryāñ*. In the oblique cases plural they add *on*, as in the example already given; thus, *mezon-ko*, to the tables, *roñyon-se*, from the loaves, *chiryon kā*, of the birds.

b. *Exception 2.*—Masculine common nouns ending in *ā* or *āñ*, if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (chiefly from the Persian and the Arabic), change their final vowel into *e* in the oblique cases singular and nominative plural, and into *oñ* for the oblique cases plural; this change is called an inflection, and such nouns are said to be inflected. Thus, *kuttā*, a dog; gen. sing. *hutte-kā*, *-ke*, *-kī*, etc.; nom. plur. *kutte*; gen. plur., etc., *kuttoñ-kā*, *-ke*, *-kī*; voc. plur. *kutto*. So *banda*, a slave; gen. sing. *bande-kā*, *-ke*, *-kī*; nom. plur. *bande*; gen. *bandoñ-kā*, etc. Proper names (masculine), except names of places generally, and most of the common nouns taken from Sanskrit, Persian, or Arabic, are not inflected. A few names of relation, however, though not of Sanskrit, Persian, or Arabic origin, are also not inflected, such as *abbā*, *bābā*, father, *ammā*, mother, *chachā*, father's brother, *phuphā*, father's sister's husband. But *dādā*, a paternal grandfather, *nānā*, a maternal grandfather, and also *rāju*, a Hindu king, may or may not be inflected, the modern tendency being not to inflect. Names of places ending in *a* or *ā*, except those of Hindu sacred places, are inflected; as *Makka*, Mecca; *Makke se*, from Mecca; *Betiñā*, *Betye tak*, up to *Betiñā*; but *Gayā se Mathrā tak* and not *Gae se Mathrā tak*.

III. ADJECTIVES.

9.—Adjectives are generally placed before their substantives, as in English. Adjectives ending in any letter except *ā*, and a few that end in the unmarked or short *a*, are indeclinable. Those ending in *ā*, if purely Indian, are subject to a slight change or inflection in the termination, which, as well as the mode of forming the degrees of comparison, will be noticed in the Syntax. (*Vide* paragraph 24.*)

IV. PRONOUNS.

10.—The personal pronouns are thus declined:—

	Sing.	First Person.	Plur.
Nom.	<i>maiñ</i> , I.		<i>ham</i> , we.
Gen.	<i>merā</i> , <i>mere</i> , <i>merī</i> .		<i>ham-ārā</i> , <i>-āre</i> , <i>-ārī</i> .
D. & A.	<i>mujh-ko</i> or <i>mujhe</i> .		<i>ham-ko</i> or <i>-eñ</i> , etc.
Ab.	<i>mujh-se</i> .		<i>ham-se</i> .
Loc.	<i>mujh-meñ</i> , <i>-par</i> , <i>-tak</i> .		<i>ham-men</i> , etc.
Agt.	<i>maiñ-ne</i> .		<i>ham-ne</i> .

* The student will observe that all references are made, not to the pages of this work, but to the number of the paragraph. When reference is made to my Grammar, the page is indicated.

	Sing.	Second Person.	Plur.
Nom.	<i>tū</i> , thou.		<i>tum</i> , you.
Gen.	<i>terā</i> , <i>tere</i> , <i>terī</i> .		<i>tum-hārā</i> , <i>-hāre</i> , <i>-hārī</i> .
D. & A.	<i>tujh-ko</i> or <i>tujhe</i> .		<i>tum-ko</i> or <i>-heñ</i> .
Ab.	<i>tujh-se</i> .		<i>tum-se</i> .
Loc.	<i>tujh-meñ</i> , <i>-par</i> , <i>-tak</i> .		<i>tum-meñ</i> , etc.
Agt.	<i>tū-ne</i> .		<i>tum-ne</i> .

a. It will be observed that the first and second pers. pronouns, 'I' and 'thou', have a declension peculiar to themselves. In the first place, the gen. sing. ends in *rā*, *re*, *rī*, and the gen. plur. in *ārā*, *āre*, *ārī*, instead of the *kā*, *ke*, *kī* of the substantives. The other cases singular are formed by adding the requisite post-positions to the oblique forms or inflections *mujh* and *tujh*: at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as *main-ne* and *tū-ne*, and not *mujh-ne*, etc., as one would expect.

11.—The rest of the pronouns are very simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, etc., inflect. *is-kā*, *-ke*, *-kī*.

	Sing.	Third Person.	Plur.
Nom.	<i>yih</i> , he, she, it, or this.	<i>yih</i> , they, these.	
Gen.	<i>is-kā</i> , <i>-ke</i> , <i>-kī</i> .	<i>in-kā</i> , <i>-ke</i> , <i>-kī</i> .	
Dat.	<i>is-ko</i> or <i>is-e</i> .	<i>in-ko</i> or <i>inheñ</i> .	
Ac.	<i>yih</i> , <i>is-ko</i> , or <i>is-e</i> .	<i>yihin-ko</i> or <i>inheñ</i> , etc.	
Ab.	<i>is-se</i> .	<i>in-se</i> .	
Loc.	<i>is-meñ</i> , <i>-par</i> , <i>-tak</i> .	<i>in-meñ</i> , <i>-par</i> , <i>-tak</i> .	
Agt.	<i>is-ne</i> .	<i>inhoñ-ne</i> .*	

a. Exactly like *yih* are declined the three following pronouns, of which it will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom.	<i>wuh</i> , he, she, it, that.	<i>wuh</i> , they or those.
Inflec.	<i>us-kā</i> , <i>-ke</i> , <i>-kī</i> , etc.	<i>un-kā</i> , <i>-ke</i> , <i>-kī</i> .

Interrogative.

Nom.	<i>kaun</i> , who?	<i>kaun</i> , who?
Inflec.	<i>kis-kā</i> , <i>-ke</i> , <i>-kī</i> , etc.	<i>kin-kā</i> , <i>-ke</i> , <i>-kī</i> .

Relative.

Nom.	<i>jo</i> , he who, etc.	<i>jo</i> , they who.
Inflec.	<i>jis-kā</i> , <i>-ke</i> , <i>-kī</i> , etc.	<i>jin-kā</i> , <i>-ke</i> , <i>-kī</i> .

* Not *in-ne*, it being now obsolete.

b. The following interrogative is applicable either to the singular or plural.

Nom. *kyā*, what? (generally applied to abstract nouns).*

Inflec. *kāhe-kā*, *-ke*, *-kī*, of what, etc.

Obs. In pure Urdū, however, the oblique cases of *kaun* are used for those of *kyā*. The forms *kāhe kā* and *kāhe ko* may occasionally occur, but not the others.

c. The word *āp*, when it means 'self', is indeclinable; it gives, as a possessive adjective, *āp-nā*, *-ne*, *-nī*, of or relating to self, own. The word *āp* (*āp kā*, etc.) is also employed when addressing, or speaking of, a superior, in the sense of 'your honour', 'your worship', 'his honour', etc., as will be fully explained in the Syntax, paragraph 37.

d. The indefinites are *ko,ī* and *kuchh*, some, a, any,—the inflection of both being the same—viz. *kisī* or *kisū*, of which *kisū* is the older form. The plural is *ka,ī*, or *ka,ī-ek*, some, several. To these may be added *har*, or *har-ek*, every, which has no inflection. *Sab*, every, or all, when accompanied by its substantive, is indeclinable; but when used by itself, in an emphatic sense, it has *sabhoñ* for the oblique cases plural; as *sab log kahte haiñ*, all people say; *sabhoñ ne kahā*, by all it was said. The compound *jo-ko,ī*, whosoever, has a double inflection, *jis-kisī*, *-kā*, *-ke*, *-kī*.

V. VERB.

12.—The Hindūstānī Verb is extremely regular. The infinitive or verbal noun always ends in *nā*; as, *girnā*, to fall, also falling—a masculine noun subject to inflection in the genitive, etc.; as, *girne kā*, of falling; *girne ko*, to or for falling. By striking off the syllable *nā* we have the root of the verb, which is also the 2nd person singular of the imperative; as, *gir*, fall thou. By changing *nā* into *tā* we have the present participle; as, *girtā*, falling. By leaving out the *n* of the infinitive we have the past participle; as, *girā*, fallen, except when either of the long vowels *ā* or *o* precedes the *nā*; in which case, in order to avoid a hiatus, the *n* is changed into *y*; as, *lānā*, to bring, *lāyā*, brought. From these three principal parts of the verb, viz. *gir*, *girtā*, and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following auxiliary tenses, which must, in the first place, be carefully learned. These auxiliary tenses are only two in number.

* But *kā chīz*, what thing, is an exception to this rule.

I. PRESENT TENSE.

1. <i>main hūn</i> , I am.	<i>ham hain</i> , we are.
2. <i>tū hai</i> , thou art.	<i>tum ho</i> , you are.
3. <i>wuh hai</i> , he, she, or it is.	<i>wuh hain</i> , they are.

2. PAST TENSE.

1. <i>main thā</i> or <i>thī</i> , I was.	<i>ham the</i> , we were.
2. <i>tū thā</i> or <i>thī</i> , thou wast.	<i>tum the</i> or <i>thīn</i> , you were.
3. <i>wuh thā</i> or <i>thī</i> , he or she was.	<i>wuh the</i> or <i>thīn</i> , they were.

a. In the first of the above tenses there is no distinction between the masculine and feminine genders, but in the second or past tense the forms *thā* and *the* are used when the nominatives are masculine, and *thī* and *thīn* when feminine, except in the 1st person plural, in which *the* is used for both the masculine and the feminine genders. We may here observe, as a universal rule, that in all the tenses the *verb* must agree with its nominative in *gender*, *number*, and *person*. In tenses other than the aorist and imperative the masculine singular is *ā*, the feminine singular is *ī*, the masc. plur. *e*, and the fem. plur. *īn* (contracted for *iyān*). As a general rule, it is sufficient to add the nasal *n* to the last word of the feminines in the plural; as, *girtī thīn*, not *girtīn thīn*; the latter mode, though not incorrect, is nearly obsolete.

13.—We shall now proceed to a few paradigms, or examples of the conjugation of a neuter or intransitive verb, such as *girnā*, to fall; where it may be observed that the tenses naturally divide themselves into three groups of three tenses each, which tends greatly to assist the memory.

ROOT, *gir*, fall thou; pres. part. *girtā*, falling; past part. *girā*, fallen.

Tenses of the Root.

AORIST. I fall or shall fall, etc.

1. <i>main gir-ūn</i> , I fall or shall fall.	<i>ham gir-en</i> , we, etc.
2. <i>tū gir-e</i> , thou fallest, etc.	<i>tum gir-o</i> , you, etc.
3. <i>wuh gir-e</i> , he falls, etc.	<i>wuh gir en</i> , they, etc.

The FUTURE. I shall or will fall, etc.; formed by adding to the aorist *gā* for the masc. and *gī* for the fem. sing.; and *ge* masc. (as well as 1st pers. fem.) and *gīn* fem. plur. (2nd and 3rd persons).

m.	f.	m.	f.
1. <i>maiñ gir-ūñ-gā</i>	<i>-giñ.</i>	<i>ham gir-en-ge</i>	<i>-ge.</i>
2. <i>tū gir-e-gā</i>	<i>-giñ.</i>	<i>tum gir-o-ge</i>	<i>-giñ.</i>
3. <i>wuh gir-e-gā</i>	<i>-giñ.</i>	<i>wuh gir-en-ge</i>	<i>-giñ.</i>

IMPERATIVE. Let me fall, etc. ; differing from the aorist only in the 2nd pers. sing.

Sing.	Plur.
1. <i>maiñ gir-ūñ</i> , let me fall.	<i>ham gir-en</i> , let us, etc.
2. <i>tū gir</i> , fall thou.	<i>tum gir-o</i> , fall ye.
3. <i>wuh gir-e</i> , let him fall.	<i>wuh gir-en</i> , let them, etc.

Tenses of the Present Participle.

THE CONDITIONAL. Had I fallen or (would that) I fell, etc.

1. <i>maiñ girtā</i> or <i>girtī</i> .	<i>ham gir-te</i> , —
2. <i>tū girtā</i> or <i>girtī</i> .	<i>tum gir-te</i> or <i>-tīñ</i> .
3. <i>wuh girtā</i> or <i>girtī</i> .	<i>wuh gir-te</i> or <i>-tīñ</i> .

PRESENT. I fall or am falling, etc.

m.	f.	m.	f.
1. <i>maiñ girtā hūñ</i> or <i>girtī hūñ</i> .	<i>ham girte haiñ</i> , —		
2. <i>tū girtā hai</i> or <i>girtī hai</i> .	<i>tum girte ho</i> or <i>girtī ho</i> .		
3. <i>wuh girtā hai</i> or <i>girtī hai</i> .	<i>wuh girte haiñ</i> or <i>girtī haiñ</i> .		

IMPERFECT. I was falling, etc.

m.	f.	m.	f.
1. <i>maiñ girtā thā</i> or <i>girtī thī</i> .	<i>ham girte the</i> , —		
2. <i>tū girtā thā</i> or <i>girtī thī</i> .	<i>tum girte the</i> or <i>girtī thīñ</i> .		
3. <i>wuh girtā thā</i> or <i>girtī thī</i> .	<i>wuh girte the</i> or <i>girtī thīñ</i> .		

Tenses of the Past Participle.

PAST TENSE. I fell.

m.	f.	m.	f.
1. <i>maiñ girā</i> or <i>girī</i> .	<i>ham gire</i> , —		
2. <i>tū girā</i> or <i>girī</i> .	<i>tum gire</i> or <i>girīñ</i> .		
3. <i>wuh girā</i> or <i>girī</i> .	<i>wuh gire</i> or <i>girīñ</i> .		

PERFECT. I have fallen.

m.	f.	m.	f.
1. <i>maiñ girā hūñ</i> or <i>girī hūñ</i> .	<i>ham gire haiñ</i> , —		
2. <i>tū girā hai</i> or <i>girī hai</i> .	<i>tum gire, girī, ho</i> .		
3. <i>wuh girā hai</i> or <i>girī hai</i> .	<i>wuh gire, girī, haiñ</i> .		

PLUPERFECT. I had fallen.

m.	f.	m.	f.
1. <i>maiñ girā thā</i> or <i>girī thī</i> .		<i>ham gire the</i> , —	
2. <i>tū girā thā</i> or <i>girī thī</i> .		<i>tum gire the</i> or <i>girī thīn</i> .	
3. <i>wuh girā thā</i> or <i>girī thī</i> .		<i>wuh gire the</i> or <i>girī thīn</i> .	

14.—The next is a verb of very extensive use in the language and conjugated precisely like the preceding.

Honā, to be or become.

ROOT, *ho*, pres. part. *hotā*, past part. *hūñā*.

Tenses of the Root.

AORIST. I be, or shall be, or should be, etc.

1. <i>maiñ hūñ</i> .	<i>ham hoñ</i> .
2. <i>tū ho</i> .	<i>tum ho</i> .
3. <i>wuh ho</i> .	<i>wuh hoñ</i> .

FUTURE. I shall or will be, etc.

1. <i>maiñ huñgā</i> or <i>-giñ</i> .	<i>ham honge</i> .
2. <i>tū hogā</i> or <i>-giñ</i> .	<i>tum hoge</i> or <i>giñ</i> .
3. <i>wuh hogā</i> or <i>-giñ</i> .	<i>wuh honge</i> or <i>-giñ</i> .

IMPERATIVE. Let me be, etc.

1. <i>maiñ hūñ</i> .	<i>ham hoñ</i> .
2. <i>tū ho</i> .	<i>tum ho</i> .
3. <i>wuh ho</i> .	<i>wuh hoñ</i> .

Tenses of the Present Participle.

INDEFINITE. Had I been or (would that) I had been.

1. <i>maiñ</i>	<i>ham</i>
2. <i>tū</i>	<i>tum</i>
3. <i>wuh</i>	<i>wuh</i>

hotā or *hotī*.

hote or *hotīñ*.

PRESENT. I am or become.

1. <i>maiñ hotā-</i> or <i>hotī-hūñ</i> .	<i>ham hote-haiñ</i> .
2. <i>tū hotā-</i> or <i>hotī-hai</i> .	<i>tum hote-</i> or <i>hotī-ho</i> .
3. <i>wuh hotā-</i> or <i>hotī-hai</i> .	<i>wuh hote-</i> or <i>hotī-haiñ</i> .

IMPERFECT. I was becoming.

1. <i>maiñ</i>	<i>ham</i>
2. <i>tū</i>	<i>tum</i>
3. <i>wuh</i>	<i>wuh</i>

hotā thā

or

hotī thī.

hote the

or

hotī thīñ.

Tenses of the Past Participle.

PAST TENSE. I was or became.

1. <i>main</i>	} <i>hū,ā</i> or <i>hū,ī</i> .	1. <i>ham</i>	} <i>hū,e</i> or <i>hū,īn</i> .
2. <i>tū</i>		2. <i>tum</i>	
3. <i>wuh</i>		3. <i>wuh</i>	

PERFECT. I have been or become.

1. <i>main</i> <i>hū,ā-</i> or <i>hū,ī-hūn</i> .	} <i>hū,e-</i> or <i>hū,ī-hai</i> .	1. <i>ham</i> <i>hū,e-</i> , <i>hain</i> .	} <i>hū,e-</i> or <i>hū,ī-hai</i> .
2. <i>tū</i> <i>hū,ā-</i> or <i>hū,ī-hai</i> .		2. <i>tum</i> <i>hū,e-</i> or <i>hū,ī-ho</i> .	
3. <i>wuh</i> <i>hū,ā-</i> or <i>hū,ī-hai</i> .		3. <i>wuh</i> <i>hū,e-</i> or <i>hū,ī-hain</i> .	

PLUPERFECT. I had been or become.

1. <i>main</i>	} <i>hū,ā thā</i> or <i>hū,ī thī</i> .	1. <i>ham</i>	} <i>hū,e the</i> or <i>hū,ī thīn</i> .
2. <i>tū</i>		2. <i>tum</i>	
3. <i>wuh</i>		3. <i>wuh</i>	

15.—By the aid of the aorist and future of the verb *honā* we are enabled to add four more tenses, if required, to all other verbs. Thus, let us re-assume *girnā*, to fall, where we have—

Additional Tenses of the Present Participle.

IMPERFECT POTENTIAL. I may be falling, etc.

1. <i>main</i> <i>girtā</i> or <i>girtī hūn</i> .	} <i>ham</i> <i>girte hon</i> . <i>tum</i> <i>girte</i> or <i>girtī ho</i> . <i>wuh</i> <i>girte</i> or <i>girtī hon</i> .
2. <i>tū</i> <i>girtā</i> or <i>girtī ho</i> .	
3. <i>wuh</i> <i>girtā</i> or <i>girtī ho</i> .	

IMPERFECT FUTURE. I shall be falling, etc.

1. <i>main</i> <i>girtā</i> , etc., <i>hūngā</i> , or <i>girtī-hūngī</i> , etc.	} <i>ham</i> <i>girte hōnge</i> , etc. <i>tum</i> <i>girte hōge</i> or <i>girtī hogī</i> . <i>wuh</i> <i>girte hōnge</i> or <i>girtī hōngī</i> .
2. <i>tū</i> <i>girtā</i> <i>hogā</i> or <i>girtī hogī</i> .	
3. <i>wuh</i> <i>girtā</i> <i>ho</i> or <i>girtī hogī</i> .	

Additional Tenses of the Past Participle.

PERFECT POTENTIAL. I may have fallen.

1. <i>main</i> <i>girā</i> or <i>girī hūn</i> , etc.	} <i>ham</i> <i>gire hon</i> , etc. <i>tum</i> <i>gire</i> or <i>girī ho</i> . <i>wuh</i> <i>gire</i> or <i>girī hon</i> .
2. <i>tū</i> <i>girā</i> or <i>girī ho</i> .	
3. <i>wuh</i> <i>girā</i> or <i>girī ho</i> .	

PERFECT FUTURE. I shall have fallen or I may have fallen.

1. <i>maiñ girā hūngā</i> , etc.	<i>ham gire hōnge</i> , etc.
2. <i>tū girā hogā</i> , etc.	<i>tum gire hoge</i> , etc.
3. <i>wuh girā hogā</i> , etc.	<i>wuh gire hōnge</i> , etc.

16.—In the following paradigm of the verb *bolnā*, to speak, all the tenses may be seen at one view.

INFINITIVE. *Bolnā*, to speak or say.

ROOT, *bol*, speak. PRES. PARTICIPLE, *boltā*, speaking.
PAST, *bolā*, spoken.

Tenses of the Root.

Aorist.	I speak or shall speak, etc.	<i>maiñ bolūñ</i> , <i>tū bole</i> , etc.
Future.	I shall or will speak, etc.	<i>maiñ bolūñ-gā</i> or <i>-gī</i> , <i>tū bole-gā</i> or <i>-gī</i> , etc.
Imper.	Let me speak, etc.	<i>maiñ bolūñ</i> , <i>tū bol</i> , etc.

Tenses of the Present Participle.

Indefinite.	Had I spoken, etc.	<i>maiñ bol-tā</i> or <i>-ti</i> , <i>tū bol-tā</i> or <i>-tī</i> , etc.
Present.	I am speaking.	<i>maiñ bol-tā</i> or <i>-tī hūñ</i> .
Imperfect.	I was speaking.	<i>maiñ bol-tā-thā</i> or <i>bol-tī-thī</i> .
Imp. poten.	I may be speaking.	<i>maiñ bol-tā</i> or <i>tī hūñ</i> .
Imperf. fut.	I shall be speaking.	<i>maiñ bol-tā hūngā</i> or <i>bol-tī hūngī</i> .

Tenses of the Past Participle.

Past.	I spoke, etc.	<i>maiñ bolā</i> or <i>bolī</i> , etc.
Perfect.	I have spoken.	<i>maiñ bolā hūñ</i> or <i>bolī hūñ</i> .
Pluperf.	I had spoken.	<i>maiñ bolā thā</i> or <i>bolī thī</i> .
Perf. pot.	I may have spoken.	<i>maiñ bolā-hūñ</i> or <i>bolī-hūñ</i> .
Perf. fut.	I shall have spoken.	<i>maiñ bolā hūngā</i> or <i>bolī hūngī</i> .

a. There are a few other verbal expressions that may be noticed here. (1) Every infinitive in the language will furnish the *verbal noun of agency*, by changing *nā* into *ne*, and adding *wālā* (subject, of course, to inflections) for the masculine and *wālī* for the feminine; thus, *bolne-wālā*, the speaker, or he who speaks; *bolne-wālī*, the female speaker, or she who speaks:

so *likhnā*, to write ; *likhne-wālā*, the writer ; *likhne-wālī*, the (female) writer. (2) There is an indeclinable participle, called the past conjunctive, of very frequent occurrence in the language, formed from the root ; and, in fact, the mere root, without any addition, frequently suffices ; thus, *bol*, or *bol-ke*, or *bol-kar*, or *bol-karke*, all denote *having spoken*. In a sentence this participle saves the use of the conjunction *aur*, 'and' ; thus, instead of saying, he arose and spoke (*wuh uṭhā aur bolā*), the Hindūstānī idiom is *wuh uṭh* (or *uṭh-ke*, etc.) *bolā*, he having arisen spoke. (3) There is a kind of adverbial expression formed by changing the final *tā* of the present participle into *te*, and affixing the syllable *hī* : thus *bolte-hī*, on speaking, or on the instant of speaking. (4) It is worth while noticing here that imperatives in Hindustani may be divided into classes present and future ; and again they may be either singular, ordinary plural, or respectful plural :—

	Present.	Future.
Singular.	<i>gir</i>	<i>girnā</i> or <i>giriyo</i> .
Ordinary plural.	<i>giro</i>	<i>girnā</i> .
Respectful plural.	<i>gireñ</i> or <i>giriye</i> .	<i>giriyegā</i> .

The form *giriyo* may be used as precative even in the 3rd person, meaning 'may—fall', 'would that—fall' ; and *girnā* may be used politely for the present, meaning 'please fall'. *Giriyegā* may also be used politely for the present. In the forms *giriyo* and *giriye*, if the verbal root ends in *e* or *i*, *yo* and *ye* are turned into *jiyo* and *jiye* ; as from *pīnā*, to drink, *pījiyo* and *pījiye*, and from *lenā*, to take, *lījiyo* and *lījiye*. But from *karnā*, to do, *kījiyo* and *kījiye*, and from *honā*, to be, *hūjiyo* and *hūjiye* are exceptions to the rule. The singular form is only used for the Deity, for children to show affection, and sometimes in poetry ; the ordinary plural is used in addressing menial servants, common people, inferior relations, etc. ; while the respectful plural is used in addressing superiors, equals, and people of rank and position.

b. We may further observe that the four additional tenses (par. 15) are, comparatively speaking, of rare occurrence ; therefore the student need not at first burden his memory with them. Thus the really serviceable tenses will be reduced to the sacred number nine ; and it will further assist the memory to view them as *thrice three* ; viz. three tenses from the root—the aorist, future, and imperative ; three from the present participle—the indefinite, the present, and the imperfect ; lastly, three from the past participle—the past, the perfect,

and pluperfect. The tense called the indefinite, *maiñ boltā*, is not always a present tense, but whether preceded by a conjunction or not, has the sense of conditional or optative ; as *agar maiñ boltā*, if I had spoken : the auxiliary verb in the present and imperfect tenses when omitted leads to their being mistaken for the conditional. In negative senses, however, the auxiliary verb had better be omitted ; as *wuh kabhī nahīñ ātā*, he never comes.

17.—The passive voice is formed in Hindūstānī by prefixing the past participle to the various tenses of the word *jānā*, to go ; and as this is a verb of frequent occurrence, not so much in forming the passive voice (which is of very rare occurrence), but as a useful member in the formation of compound verbs, we shall here give its *nine useful* tenses. The past participle of *jānā* is *gayā*, being one of the very few irregularities which occur in Hindūstānī verbs : the regular form *jūyā* is used in certain compounds only.

INFIN. *jānā*, to go. ROOT, *jā*. PRES. PART. *jātā*.
PAST PART. *gayā*.

Tenses of the Root.

Aorist. *maiñ jā,ūn*, I go or shall go ; *tū jā-e*.
Future. *maiñ jā,ūn-gā* or *-gī* ; *tū jā-e-gā* or *-gī*, etc.
Imperative. *maiñ jā,ūn*, *tū jā*, *wuh jā,e*.

Tenses of the Present Participle.

Indefinite. *maiñ jātā* or *jātī* ; *tū jātā* or *jātī*, etc.
Present. *maiñ jātā* or *jātī huñ* ; *tū jātā* or *jātī hai*, etc.
Imperfect. *maiñ jātā thā* or *jātī thī* ; *tū jātā thā* or *jātī thī*, etc.

Tenses of the Past Participle.

Past. *maiñ gayā* or *ga,ī* ; *tū gayā*, etc.
Perfect. *maiñ gayā huñ* or *ga,ī huñ* ; *tū gayā hai*, etc.
Pluperfect. *maiñ gayā thā* or *ga,ī thī* ; *tū gayā thā*, etc.

Now, to form the passive voice of any active or transitive verb in the language (when such a rarity is required), we have merely to insert the past participle of such verb immediately before the various tenses of *jānā*. The participle must of course agree with the nominative in gender and number, as is the case in Latin and French. Thus *dekhnā*, to see, past participle *dekhā*, saw or seen ; the aorist of the passive voice will be—

maiñ dekhā ja, ūñ,	I shall or should be seen.
tū dekhā jā,e,	thou wilt or would be seen.
wuh dekhā jā,e,	he will or would be seen.
ham dekhe jā,eñ,	we shall or should be seen.
tum dekhe jā,o,	you will or would be seen.
wuh dekhe jā,eñ,	they will or would be seen.

When the nominatives are feminine, the participle will become *dekhī* throughout ; thus, *wuh dekhī ga, ī thī*, she had been seen ; *wuh dekhī ga, ī thīñ*, they (females) had been seen.

18.—Another verb of very frequent occurrence is the active or transitive verb *karnā*, to do or make. Like *jānā*, it forms its past participle irregularly, being *kiyā* (seldom *kara*, the regular form). As it holds a very important rank in the formation of compounds, and at the same time serves to show a peculiarity in transitive verbs which will be fully explained hereafter, we shall here subjoin its *nine useful tenses*.

INFIN. *karnā*, to do. ROOT, *kar*. PRES. PART. *kartā*.
PAST PART. *kiyā*.

Tenses of the Root.

Aorist.	maiñ karūñ, tū kare, wuh kare, etc.
Future.	maiñ karūñgā, tū karegā, wuh karegā, etc.
Imperfect.	maiñ karūñ, tū kar, wuh kare, etc.

Tenses of the Present Participle.

Indefinite.	maiñ kartā tū kartā, etc.
Present.	maiñ kartā hūñ, tū kartā hai, etc.
Imperfect.	maiñ kartā thā, tū kartā thā, etc.

Tenses of the Past Participle.

Past.	maiñ-ne kiyā, tū-ne kiyā, us-ne kiyā, etc.
Perfect.	maiñ-ne kiyā hai, tū-ne kiyā hai, etc.
Pluperfect.	maiñ-ne kiyā thā, tū-ne kiyā thā, etc.

a. The peculiarity here, which applies to almost all transitive verbs, is, that in the tenses of the past participle, we see what ought to be the nominative changed into that form of the ablative denoting the agent, indicated by the particle *ne*, 'by.' The verb then no longer agrees with the agent, or what we should call the noninative, but is either used in the simple form of the masculine singular as above, or agrees in gender and number with the object or *thing done*, as will be shown more fully in our remarks on syntax or composition.

VI. ADVERBS.

19.—In Hindūstānī the adverbs present few peculiarities. Most adjectives may be used adverbially when occasion requires; as, *wuh achchhā boltā hai*, he speaks well. It may be proper to mention (p. 22) a series of useful adverbs. Some of the series (viz. 5 and 6) are adjectives as well as adverbs.

a. From the 1st series we have other adverbs rendered more emphatic by the addition of *hī*, etc.; thus, *abhī*, just now; *kabhī*, ever, sometimes, etc. From the 2nd series, by changing *ān* into *īn*; thus, *yahīn*, exactly here; *kahīn*, whereabouts, somewhere, etc. From the 4th, *yūnhīn*, in this very way; *wuñhīn*, in that very way, thereupon, at that very time, exactly. The 1st, 2nd, and 3rd series may be modified with the postposition *se*, from, and *tak*, until; as, *ab-se*, from the present time; *yahān-tak*, thus far; *idhar-se*, from this direction, etc. Nos. 5 and 6 are at the same time adjectives subject to inflection; and we may add, in conclusion, that when declinable adjectives in *ā* are used adverbially, they are employed in the simple or crude form, that is, the nominative singular masculine.

b. The following adverbs of time are very peculiar: *kal*, to-morrow or yesterday; *parson*, the day after to-morrow or the day before yesterday; *atarson*, the third day from this, past or to come. Of course the reader or hearer will be able to perceive from the context whether these words refer to the past or future.

VII. PREPOSITIONS.

20.—The Hindūstānī does not, strictly speaking, possess that part of speech which we call a preposition; the deficiency, however, is amply supplied either by the postpositions already mentioned in the declension of the Noun No. 5, or by employing certain substantives expressive of time, place, situation, etc. Such words are (improperly) called 'compound postpositions', a very absurd term; for it so happens that they are neither *compounds* nor *postpositions*. They are, in fact, substantives in an oblique case, having a postposition generally understood. The majority of them are masculine, and consequently require the substantive which they govern to be put in the genitive case with the postposition *ke*. This will be easily understood by a few examples; thus, 'before the house' will be expressed in Hindūstānī 'in front of the house'; as, *ghar ke āge*; or *āge ghar ke*, where the word *āge* is itself in the ablative or locative case,

Near.	Remote.	Interrogative.	Relative.	Correlative.	Denoting.
<i>yih</i> , this.	<i>wuh</i> , that.	<i>kuun</i> , who?			
1 <i>ab</i> , now.	(<i>us-wakt</i>), then.	<i>kaab</i> , when?	<i>jaab</i> , when.	<i>taab</i> , then.	Time.
2 <i>yaħān</i> , here.	<i>wahān</i> , there.	<i>kahān</i> , where?	<i>jaħān</i> , wherever.		Place.
3 <i>idhar</i> , hither.	<i>udhar</i> , thither.	<i>kidhar</i> , whither?	<i>jidhar</i> , whither.		
4 <i>yuñn</i> , thus.	<i>wuñn</i> , in that way.	<i>kyuñn</i> , how?	<i>kyuñn</i> , or <i>jon</i> , as.	<i>tyuñn</i> , or <i>ton</i> , so.	Manner.
5 <i>aisā</i> , like this.	<i>waisā</i> , like that.	<i>kaisā</i> , like what?	<i>jaisā</i> , like which.		Likeness.
6 <i>itnā</i> , this many or	that many or	<i>kitnā</i> , how many?	<i>kitnā</i> , how many?	<i>jitnā</i> , as many or as much.	Number or Quantity.
many or this much.	that much.	or how much?	or how much?		

men (in) being understood. So, 'with the man' is literally 'in company of the man'; as *mard ke sāth*, i.e. *sāth men*. These particles, generally in prose, follow the substantive they govern.

a. The following prepositions are masculine, and require the genitive in *ke*; viz., *āge*, before (i.e. *āge men*, in front, from *āgā*, the front); *andar*, within (i.e. in the inside of); *ūpar*, above; *bā'is*, by reason (of); *barābar*, even with; *bāhar*, without (not within); *ba'd*, after (time); *pīchhe*, behind, in the rear; *bīch*, in, among; *pār*, over, across; *pās*, near; *bighair*, without (in want of); *tale*, under; *sāth*, with; *sāmhne*, before; *sabab*, because (of); *siwā*, except; *kane*, near; *gird*, around; *liye*, for, on account (of); *māre*, through; *muṭābik* and *muwāṣik*, conformable (to), according (to); *zari'e*, by means (of); *nazdik*, near; *nīche*, beneath; *wāste*, for or for the sake of; *hāth*, through the medium of. (*Vide Hind. Gram.*, p. 71.)

b. The following are feminine, and consequently the noun which they govern must have the genitive in *kī*; viz., *bābat*, concerning (i.e. on the subject of); *jihat*, on account (of); *khātir*, for the sake (of); *tarah*, like (after the manner of); *taraf*, towards, in the direction; *ma'rifat*, through (the medium of); *nisbat*, relative to; *zabānī*, from the report (of). Examples: *mard kī khātir*, for the sake of the man; *shahr kī taraf*, towards (in the direction of) the city.

c. A few prepositions govern the genitive with *ke* or *kī*, according as they precede or follow the substantive; thus, when the word *mānind*, denoting likeness, comes first, *ke* is used, and if last, *kī*; as, *mānind sher ke*, or *sher kī mānind*, like a tiger. There are several other words which seem to follow the same rule, instances of which occur in the *Bagh o Bahār*; thus, *be marzī huzūr ke*, without consent of Her Majesty. (*Vide Hind. Gram.*, p. 98, a.)

d. The following prepositions are frequently to be met with, along with words and phrases from the Arabic and Persian, which enter so frequently into Hindūstānī. Examples: *az*, from; *illā*, except; *ba*, by, in; *bā*, with; *be*, without; *bar*, on, in; *bilā*, without (not possessing); *dar*, in; *'alā*, upon; *'an*, from; *'ind*, near; *ftī*, in; *ka*, like; *li*, to, for; *ma'*, with; *min*, from.

VIII. CONJUNCTIONS.

21.—Conjunctions and Interjections in Hindūstānī offer no peculiarity differing from those of other languages; hence it will suffice to subjoin a list of the more useful of each. The

conjunctions in particular, being of frequent occurrence, ought to be committed to memory. The following are among the most useful: *aur*, *o*, and; *jo*, *agar*, if; *agarchi*, although; *warna* (for *wa-gar-na*), if not; *magar*, except; *lekin*, *wa-lekin*, but; *balki*, moreover, nay, besides, on the contrary; *par*, but, yet; *bhī*, also, even; *to*, *pas*, then, therefore; *ki*, that, thus, as, whether, or, etc.; *kyūnki*, because; *go(ki)*, although; *goyā*, as, if; *nahīn-to*, otherwise; *harchand*, although, however much; *hanoz*, yet; *khwāh*, whether; *yā*, either, or, etc.

IX. INTERJECTIONS.

22.—The following list includes the more common: *shābash!* (*shād-bāsh*), happiness or good luck to you! *āfirīn!* well done! wonderful! *wāh-wāh!* admirable! *kyā khūb!* how excellent! *wāh jī!* *kyā-bāt hai!* what an affair!—all expressive of admiration and encouragement, like bravo! well done! etc. But *bāp re* (O father)! astonishing! dreadful! *hā,e hā,e, hai hai*, *wā,e!* alas, alas! alackaday! woe's me! *hat chhī-chhī!* tush, pshaw, pish, fie, fie! *dūr, dut!* avaunt! express sorrow, contempt, and aversion. *Ai, o! oh!* *re!* or *are!* holla, you! are used in calling attention—the last two in a disrespectful way; *re* (m.) or *rī* (f.) agrees in gender with the object of address; as *launde re!* you boy! *laundī rī!* you girl!

X. NUMERALS.

23.—In Hindūstānī the numerals are less regular than they are in most European languages. With us, when we know the first ten or twenty numbers, we have a key to the whole; in Hindūstānī it is necessary to commit to memory all the numbers up to 100, which we accordingly here subjoin:—

CARDINAL NUMBERS.

1 <i>ek</i>	13 <i>terah</i>	25 <i>pachīs</i> or <i>pachchīs</i>
2 <i>do</i>	14 <i>chaudah</i>	26 <i>chabbīs</i>
3 <i>tīn</i>	15 <i>pandrah</i>	27 <i>sattīs</i>
4 <i>chūr</i>	16 <i>solah</i>	28 <i>atthās</i>
5 <i>pānch</i>	17 <i>satrah</i>	29 <i>untīs</i>
6 <i>chha</i> or <i>chhe</i>	18 <i>atthārah</i>	30 <i>tīs</i>
7 <i>sāt</i>	19 <i>unnīs</i>	31 <i>iktīs</i> or <i>ikattīs</i>
8 <i>āth</i>	20 <i>bīs</i>	32 <i>battīs</i>
9 <i>nau</i>	21 <i>ikkīs</i>	33 <i>tetīs</i> or <i>taintīs</i>
10 <i>das</i>	22 <i>bās</i>	34 <i>chauntīs</i>
11 <i>gyārak</i>	23 <i>teīs</i>	35 <i>paintīs</i>
12 <i>bārah</i>	24 <i>chaubīs</i>	

36 <i>chhattīs</i>	57 <i>sattāwan</i>	80 <i>assi</i>
37 <i>saintīs</i>	58 <i>ātthāwan</i>	81 <i>ikāsī</i>
38 <i>ātħīs</i> or <i>ārtīs</i>	59 <i>unsātħ</i>	82 <i>biyāsī</i>
39 <i>untālīs</i> or <i>unchālīs</i>	60 <i>sātħ</i>	83 <i>tirāsī</i>
	61 <i>iksaħ</i>	84 <i>chaurāsī</i>
40 <i>chālīs</i>	62 <i>bāsaħ</i>	85 <i>pachāsī</i>
41 <i>iktālīs</i>	63 <i>tirsātħ</i> or tresātħ	86 <i>chhiyāsī</i>
42 <i>biyālīs</i>	64 <i>chaunsaħ</i>	87 <i>satāsī</i>
43 <i>tetālīs</i> or <i>taintālīs</i>	65 <i>painsaħ</i>	88 <i>ātħāsī</i>
44 <i>chauwālīs</i>	66 <i>chhiyāsaħ</i>	89 <i>nawāsī</i>
45 <i>paintālīs</i>	67 <i>saṛsaħ</i>	90 <i>nawwe</i>
46 <i>chhiyālīs</i>	68 <i>ārsaħ</i>	91 <i>ikānwe</i> or <i>ekān-</i> <i>awwe</i>
47 <i>saintālīs</i>	69 <i>unhattar</i>	92 <i>bānwe</i> or <i>birān-</i> <i>awwe</i>
48 <i>ātħālīs</i> or <i>ārtālīs</i>	70 <i>sattar</i>	93 <i>tirānwe</i> or <i>tirānawwe</i>
49 <i>unchās</i>	71 <i>ikhattar</i>	94 <i>chaurānwe</i>
50 <i>pachās</i>	72 <i>bahattar</i>	95 <i>pachħānwe</i>
51 <i>ikāwan</i>	73 <i>tihattar</i>	96 <i>chhiyānwe</i>
52 <i>bāwan</i>	74 <i>chauhattar</i>	97 <i>sattānwe</i>
53 <i>tirpan</i>	75 <i>pachħattar</i>	98 <i>ātħānwe</i>
54 <i>chawwan</i>	76 <i>chħahattar</i>	99 <i>ninnānwe</i>
55 <i>pachpan</i>	77 <i>sathattar</i>	
56 <i>chħappan</i>	78 <i>āthattar</i>	
	79 <i>unāsī</i>	

sau or *sai*, a hundred; *hazār*, a thousand; *lākh*, a hundred thousand; *karor*, a hundred *lākhs*, or ten millions.

a. Above a hundred, the numbers proceed regularly; thus—*ek sau ek*, 101; *do sau das*, 210; *ek hazār ātħ sau aħħtālīs* or *ātħārah sau aħħtālīs*, 1848; *ek hazār do sau painsaħ* or *bārah sau painsath*, 1265. The ordinal numbers, from the seventh upwards, are regularly formed from the cardinals by adding the terminations *wān*, *weñ*, or *wiñ*. The first four of the ordinals are *pahlā*, first; *dūsra*, second; *tisrā*, third; and *chauthā*, fourth; then *pānch-wān*, -*weñ*, -*wiñ*, the fifth is quite regular; but *chħatā*, *chħathān* or *chħatwān*, the sixth is irregular, after which they all follow the rule; as *ātħwān*, the eighth, *daswān*, the tenth, etc.

b. The following are used as collective numbers in the same sense as we say a dozen, a score; viz., *gandā*, a four; *gāħi*, a five; *korī*, or *bisī*, a score; *chālīsā*, a forty; *saikra*, a hundred; *hazār*, a thousand; *lākh*, a hundred thousand; and *karor*, ten millions. But the most vexatious of all are the fractional numbers; to make use of which requires some kind

of mental arithmetic, as the following specimens will show; thus—

<i>pāo</i> or <i>chauth</i> , or		<i>pāwun</i> or <i>paunā</i> .	$\frac{3}{4}$
<i>chauthāī</i>	$\frac{1}{4}$	<i>sawāī</i>	$\frac{1}{4}$
<i>tihāī</i>	$\frac{1}{2}$	<i>derh</i>	$\frac{1}{2}$
<i>ādhāī</i>	$\frac{1}{2}$	<i>ārhāī</i>	$\frac{1}{2}$

The word *paune* prefixed to a number denotes one quarter *minus* the number; as *paune do*, $2 - \frac{1}{4}$, or $1\frac{3}{4}$. The word *sawāī* denotes a quarter added; as, *sawāī do*, $2\frac{1}{4}$. The word *sārhe* denotes a half added; as, *sārhe tīn*, $3\frac{1}{2}$. The words *derh*, $\frac{1}{2}$, and *ārhāī*, or *dhāī*, $\frac{1}{2}$, when used with collective numbers, as 100, 1,000, etc., denote multiplication; as, *derh-sau*, $\frac{1}{2} \times 100$ or 50; so, *ārhāī hazār*, $\frac{1}{2} \times 1,000 = 2,500$.

c. The Hindūs were the inventors of the ten numerical ciphers or figures of arithmetic. From India the invention found its way among the Arabs, and through these it reached Europe. The following are the three varieties of the ten ciphers:—

European . . .	1	2	3	4	5	6	7	8	9	10
Arabian . . .	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
Hindu . . .	१	२	३	४	५	६	७	८	९	१०

These ciphers are employed from left to right, as among ourselves. Even the Arabs, who read from right to left, still write their numbers as we do; thus—

$$1859 = ١٨٥٩ = १८५९$$

The following are the days of the week in Urdū and Hindi:—

Urdū.	Hindi.
<i>Itwār</i> or <i>yak-shamba</i> .	<i>Itwār</i> .
<i>Pīr</i> or <i>du-shamba</i> .	<i>Somwār</i> , <i>sombār</i> .
<i>Mangal</i> or <i>si-shamba</i> .	<i>Mangalwār</i> .
<i>Buddh</i> or <i>chahār-shamba</i> .	<i>Buddh-wār</i> .
<i>Juma'rat</i> or <i>panj-shamba</i> .	<i>Brihaspat-wār</i> .
<i>Jum'a</i> .	<i>Shukriwār</i> .
<i>Sanīchar</i> , <i>shamba</i> , or <i>hafta</i> .	<i>Shanīchar</i> .

SECTION II.

OF SYNTAX, OR COMPOSITION OF SENTENCES;

Together with a Series of Familiar Phrases and Grammatical Exercises.

LESSON I.

24.—We have already mentioned that adjectives generally precede their substantives, as in English. If the adjective ends in any letter except *ā* or *a*, it is, as in English, indeclinable. Those ending in *ā*, if purely Indian, will change into *e* or *i*, according to a simple rule. The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under a nominative form, which is of very frequent occurrence, as we shall soon see). The termination *e* is used before a substantive masculine, in any case singular where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *i* is used always before a feminine noun. Thus, *barā ghar*, a large house; *barē ghar kā*, of a large house; plur. *barē ghar*, large houses; *barē gharon par*, on the large houses. Again, *kitāb*, a book, being feminine, we say, *barī kitāb*, a large book; *barī kitāb men*, in a large book; *barī kitāben*, large books, etc. Adjectives purely Arabic, Persian, or Sanskrit, ending in *ā*, are not necessarily subject to any change or inflection, and in the application of such, practice must be the main guide.

a. In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it; and the use of *kā*, *ke*, or *kī*; *rā*, *re*, or *rī*; *ārā*, *āre*, or *ārī*; *hārā*, *hāre*, or *hārī*; and *nā*, *ne*, or *nī*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e*, and *i* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns, and pronouns, is precisely that of the declinable adjective; thus, *mard kā* is used when the noun belonging to it is masculine, and in the nom. case singular; as *mard kā betā*, *mard kā ghorā*, etc., the man's son, horse, etc. When the word belonging to *mard* is masculine, but not in the nom. singular, or the sing. acc. form without *ko*, then *ke* must be used; as, *mard ke betē ko*, to the man's son; *mard ke beton ko*, to the man's sons. When the word belonging to *mard* is feminine, in all cases *kī* is used; as, *mard kī jorū*, the man's wife; *mard kī betī ko*, to the man's daughter.

b. In illustration of the preceding principles, which are really as simple as they are important, we shall here subjoin for the benefit of the student a collection of phrases and exercises. In order not to attempt too much at first, we shall confine ourselves to a limited number of substantives and adjectives.

Substantives.

Masculine.

man,	<i>mard, ādmī.</i>
father,	<i>bāp.</i>
husband,	{ <i>khāwind,</i> <i>shauhar, ādmī.</i>
brother,	<i>bhātī.</i>
son,	<i>beṭā.</i>
child,	<i>bachchā, larkā, -e.</i>
boy,	<i>larkā, -e.</i>
animal,	<i>jānwar.</i>
horse,	<i>ghorā, -e.</i>
house,	<i>ghar.</i>
pen,	<i>kalam.</i>
dog,	<i>kuttā, -e.</i>
elephant,	<i>hāthī.</i>

Feminine.

woman,	<i>'aurat.</i>
mother,	<i>mān.</i>
wife,	{ <i>jorū.</i> <i>bibī.</i>
sister,	<i>bahin.</i>
daughter,	<i>beṭī.</i>
girl,	<i>larkī.</i>
thing,	<i>chīz.</i>
mare,	<i>ghorī.</i>
table,	<i>mez.</i>
book,	<i>kitāb</i>
fox,	<i>lomrī.</i>
cow,	<i>gā, e.</i>

Adjectives.

good,	{ <i>achchhā, -e, -ī.</i> <i>bhalā, -e, -ī.</i>
bad, wicked	{ <i>naṭkhat, sharīr,</i> <i>kharāb,</i> <i>burā, -e, -ī.</i>
great, large,	<i>barā, -e, -ī.</i>
little, small,	<i>chhotā, -e, -ī.</i>
lazy,	<i>sust.</i>
wise(indecl.),	<i>dānā</i> (for rational beings); <i>samajhdār, hush-</i>

	<i>yār</i> (for rational beings as well as animals).
ignorant,	<i>nā-dān.</i>
swifl,	<i>tez-rau.</i>
high, lofty,	{ <i>ūnchā, -e, -ī.</i> <i>buland.</i>
handsome,	{ <i>khüb-ṣūrat,</i> <i>hasin.</i>
ugly,	<i>bad-ṣūrat.</i>

c. To these we may prefix, when required, the adverbs *bahut*, much or very; *niḥāyat* or *hadd-se ziyyāda*, excessively; as *bahut achchhā, -e, -ī*, very good. This collection of substantives and adjectives, together with the pronouns and the two auxiliary tenses of the verb 'to be', will furnish ample materials for our first essay on composition. We shall further limit ourselves to employ the substantives only in the nominative and genitive cases, singular and plural.

d. It is needless to say that in English, when we use the verb 'to be' in making an assertion, we put the nominative first,

then the verb, and lastly the thing asserted ; as, 'my father is wise' ; 'that man is ignorant.' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb ; thus, *merā bāp dānā hai*, 'my father wise is' ; so, *wuh ādmī nā-dān hai*, 'that man ignorant is.'

e. The student must bear in mind that the demonstrative pronouns, *yih*, this and these, and *wuh*, that and those, are used with nouns in the nominative singular or plural ; and they become *is* and *us* respectively when the noun is in any oblique case singular and *in* and *un* ; when it is in any oblique case plural.

EXAMPLES.

this is my brother,
that is your son,
these are their houses,
this is my father's house,
that is your brother's horse,

this is that man's mother,
that is your sister,
thy sister's horse is swift,
this pen is very good,
that is a very good book,
she is a little woman,
his father was a great man,
your sister was very handsome,
my brother's horses were ex-
tremely swift,
their children's books were very
good,

yih merā bhā, ī hai.
wuh tumhārā betā hai.
yih unke ghar hain
yih mere bāp kā ghar hai.
*wuh tumhāre bhā, ī kā ghorā
hai.*
yih us mard kī mān hai.
wuh tumhārī bahin hai.
terī bahin kā ghorā tez-rau hai.
yih kalam bahut achchhā hai.
wuh bahut achchhī kītāb hai.
wuh chhotī 'aurat hai.
uskā bāp barā ādmī thā.
tumhārī bahin bahut hasin thī.
*mere bhā, ī ke ghore nihāyat
tez-rau the.*
*unke larkon kī kitāben bahut
achchhī thīn.*

Exercise.—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

LESSON 2.

25.—*On the degrees of comparison.* In forming the comparative and superlative degrees of adjectives, the Hindūstānī is somewhat deficient. When two objects are compared, that with which the comparison is made is put in the ablative case (so far like the Latin); but there is no alteration made in the adjective; thus, to express in Hindūstānī the phrase 'this house is higher than that house', they say *yih ghar us ghar se ūñchā hai*, 'this house than that house (or compared with that house) is high.' Sometimes, however, the adverbs *ziyāda* or *aur*, denoting 'more', are used as in our own language, which is certainly an improvement; as *yih ghar us ghar se ziyāda buland hai*, 'this house is more lofty than that house.' To form the superlative degree, they merely make a universal comparison; thus, to express 'this house is the highest', they say *yih ghar sab se ūñchā hai*, 'this house is higher than all.' But sometimes, when the thing referred to is not known to the speaker, the superlative degree is made by repeating the adjective and placing the postposition *se* between; as *achhe se achhā māl dikhli*, show me the best stuff. Sometimes, to express an intensive degree, the adjective is repeated; as *tāza tāza dūdh*, quite fresh milk. This will put the reader in mind of our own simple ballads, where we meet with such expressions as 'the red red rose', 'the deep deep sea', etc.

EXAMPLES.

the elephant is larger than the horse,	<i>hāthī ghore-se bārā hotā hai.</i> *
the fox is smaller than the dog,	<i>lomrī kulte-se chhoṭī hotī hai.</i>
the horses are swifter than the elephants,	<i>wuh ghore hāthiyon-se tez-rau hain.</i>
the elephant is the largest animal of all,	<i>hāthī sab jānwaron-se bārā hai.</i>
the elephant, the horse, and the dog are wiser than all other animals,	<i>hāthī, ghorā aur kuttā aur sab jānwaron se hushyār hote hain.</i>

Exercise — The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's

* When general assertion is made, the English 'is' is translated by *hotā hai* or *hotī hai*; and otherwise by *hai*.

mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

LESSON 3.

26.—We shall now proceed to the formation of interrogative sentences, introducing at the same time a few additional adverbs and adjectives, together with the various tenses of the verb *honā* (par. 14), to be, and some of the numerals.

a. In asking a question, the Hindūstānī does not, like the English, invert the words; and the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun*, who? *kyā*, what? *kahān*, where? etc., the use of which cannot be mistaken; and all such interrogative words, when used, are reserved so as to come before the verb at the end. When a sentence contains no such interrogative word, the word *kyā* or *āyā* is used at the beginning, like the *an* or *num* of the Latin, as, *kyā yih tumhārā kalam hai?* is this your pen? This word *kyā*, however, is not absolutely necessary in speaking, as the tone of the voice is quite sufficient to indicate interrogation.

EXAMPLES.

who is that man?	<i>wuh ādmī kaun hai?</i>
who is this woman?	<i>yih 'aurat kaun hai?</i>
who are these boys?	<i>yih larke kaun hain?</i>
who are those girls?	<i>wuh larkiyān kaun hain?</i>
whose house is this?	<i>yih kiskā ghar hai?</i>
whose children are these?	<i>yih kiske larke hain?</i>
whose books are these?	<i>yih kiskī kitāben hain?</i>
whose daughter is she?	<i>wuh kiskī betī hai?</i>
where is my father?	<i>merā bāp kahān hai?</i>
where is his brother?	<i>uskā bhāī kahān hai?</i>
where are your father's horses?	<i>tumhāre bāp ke ghore kahān hain?</i>
where are my brother's children's books?	<i>mere bhāī ke larkon ki kitāben kahān hain?</i>
where may be that man's mother's mare?	<i>us mard ki mān ki ghorī kahān hogī?</i>
is this your house?	<i>yih tumhārā ghar hai? or kyā, yih tumhārā ghar hai?</i>

was that my father's horse?	<i>kyā, wuh mere bāp kā ghorā thā?</i>
may this be my sister's table?	<i>kyā, yih merī bahin kī mez hai?</i>
how many pens will there be?	<i>kitne kalam honege?</i>
what-like books will they be?	<i>kaisī kitāben hōngī?</i>

Exercise.—Where is your brother? Where is this man's mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

LESSON 4.

27.—We shall next introduce a new list of substantives, together with a few intransitive verbs conjugated like *girnā* (par. 13); at the same time we shall employ all the cases of the substantives and several of the relative nouns or prepositions mentioned in par. 20. The sentences will now be lengthened, but they will present no difficulty to a student of moderate attention and capacity.

day,	<i>din</i> (m.)	night,	<i>rāt</i> (f.)
city,	<i>shahr</i> (m.)	a boat,	<i>nā,o</i> (f.)
river,	<i>daryā</i> (m.)	a tree,	<i>darakht</i> (m.)
forest,	<i>jangal</i> (m.)	a road,	<i>rāh</i> (f.)
a plain,	<i>maidān</i> (m.)	fruit,	<i>mewā, phal</i> (m.)
water,	<i>pānī</i> (m.)	bird,	<i>parind</i> (m.), <i>chiriyā</i> (f.)
fish,	<i>machhlī</i> (f.)	name,	<i>nām</i> (m.)
street,	<i>kūcha, -e</i> (m.)	people,	<i>log</i> (m. pl.)

Intransitive Verbs.

to stay, dwell, <i>thaharnā, rahnā</i>	to flow,	<i>bah-nā</i>
to come,	<i>ā-nā</i>	to proceed, } <i>age</i> <i>barhnā</i>
to go,	<i>jā-nā, chal-nā</i>	advance, }
to run,	<i>daur-nā</i>	to retreat, fall back, <i>haṭ-nā</i>
to sleep,	<i>so-nā</i>	to sit down, <i>baith-nā</i>
to arrive,	<i>pahunch-nā</i>	to return, <i>phir-ānā</i>
		to die, <i>mar-nā</i> (past p. <i>mū,ā</i>)

EXAMPLES.

I am staying in the city, *maiñ shahr men thahrā* hūñ.*
 my father dwells in that house, *merā bāp usghar men rahtā hai.*
 we came from the forest yes-
 terday, *kal ham jangal se ā,e.*

we will go to the city to-morrow, *kal ham shahr (men) jā,eige.*
 the bird was sitting on the tree, *chiñ iyā darakht par baitī thī.*
 where are you going ? *tum kahāñ jāte ho ?*
 whence does this river flow ? *yih daryā kahāñ se bahā hai ?*
 do these men sleep in the city ? *kyā yih ādmī shahr men sote
 hain ?*

where does this road lead to *yih rāh kahāñ jātī hai ?*
 (go to) ?

is the fish in that river very *us daryā kī machhlī bahut
 large ? barī hotī hai ?*

who were those that were sit- *wuh kaun the, jo darakht ke
 ting underneath the tree ? tale baithe * the ?*

Exercise.—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2,500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of the river which flows from the forest? What was the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

LESSON 5.

28.—A sentence formed by an active or transitive verb consists of three parts—the nominative, the verb, and the object; as, 'the tiger eats flesh'—*sher gosht khātā hai.* Here *sher* is the nominative, *gosht* the object, and *khātā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the

• Past participle.

nominative or agent, then the object, and lastly the verb; but this rule is frequently departed from, especially in poetry. The nominative and object may, of course, be much more complex than in the foregoing sentence; thus, 'the tiger of the forest eats the flesh of all other animals'—*jangal kā sher aur sab jānwaron kā gosht khātā hai*. In languages with regular cases, like the Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī generally, the accusative is the same as the nominative, and is to be determined merely by inference or position. There are, however, in Hindūstānī, instances in which it is necessary to distinguish the object with the addition of the postposition *ko*, which, though not reduced to a certain rule or principle by grammarians, forms one of the niceties of the language. Of this we shall treat in our next lesson. In the meanwhile we shall proceed to our lesson on transitive verbs, which govern merely the simple or nominative form of the object, as in English.

Substantives.

bread,	<i>roṭī</i> (f.)	milk,	<i>dūdh</i> (m.)
butter,	<i>makkhan</i> (m.)	rice (boiled)	<i>bhāt</i> (m.)
wine,	<i>sharāb</i> (f.)	plate,	<i>bāsan</i> (m.)
tea,	<i>chā</i> (f.)	spoon,	<i>chamcha</i> (m.)
breakfast,	{ <i>nāshtā</i> (m.)	sugar,	<i>shakar</i> (f.)
	<i>hāzirī</i> (f.)	sugar-candy,	{ <i>mīṣrī</i> (f.)
dinner,	<i>khānā</i> (m.)	a letter,	{ <i>khatt</i> (m.)
knife,	<i>chhuri</i> (f.)		<i>chittī</i> (f.)
fork,	<i>kānītā</i> (m.)	news,	<i>khabar</i> (f.)
meat,	<i>gosht</i> (m.)		

Adjectives.

cold,	<i>ṭhāndā</i>	clean,	<i>sāf</i>
hot,	<i>garm</i>	pure,	<i>sāf</i>
sweet,	<i>mīṭhā</i>	ready,	<i>taiyār</i>

Transitive Verbs.

to swim,	<i>pair-nā</i> *	to learn,	<i>sikh-nā</i>
to bring,	<i>lānā</i>	to give,	<i>denā</i>
to make (prepare),	<i>banānā</i>	to say, tell,	<i>kahnā</i>
to eat,	<i>khānā</i>	to see, look,	<i>dekhnā</i>
to drink,	<i>pīnā</i>	to hear,	<i>sunnā</i>
to make, do,	<i>karnā</i>	to strike,	<i>mārnā</i>
to place, put,	<i>rakhnā</i>	to read,	<i>parhnā</i>
to take away,	<i>lejānā</i>	to write,	<i>likhnā</i>
to call,	<i>bulānā</i>	to take,	<i>lenā</i>

* In Hindustani *pairnā*, intransitive.

EXAMPLES.

he is bringing bread,	wuh roṭī lātā hai.
we drink water,	ham pānī pīte hain.
they drink wine,	wuh sharāb pīte hain.
my brother will drink cold pure water,	merā bhāī ḥandā ṣāf pānī pīyegā.
make tea,	chā banāo.
bring a spoon,	chamcha lāo.
give me some meat,	mujh ko kuchh gosht do.
bring a knife and fork,	ek chhuri kāntā lāo.
make breakfast ready,	hāzirī taiyār karo.
bring a clean plate,	ṣāf bāsan lāo.
when will you get dinner ready?	khānā kab taiyār karoge?
will you drink wine?	tum sharāb pīoge?
what will you eat?	tum kyā khāoge?

Exercise.—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books? He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

LESSON 6.

29.—When the object of a transitive verb is definite or specific, as a general rule, the postposition *ko* is added; for example, the phrase *chhuri lāo* signifies 'bring a knife'; but if we wish to say 'bring the knife', we add the postposition *ko*; thus, *chhuri-ko lāo*.

EXAMPLES.

put the water on the table,	pānī mez par rakho.
take away the sugar,	shakar lejāo.
give me the wine,	sharāb mujhe do.
clean (make clean) the plate,	is basan-ko ṣāf karo.
cool the water,	is pānī-ko ḥandā karo.

Exercise.—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar. He

is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here they will beat us very much. We shall not see that man if we remain in this house.

LESSON 7.

30.—When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent (*vide* par. 8) with the particle *ne*. The verb then agrees in gender and number with the object, or what in Latin would be the accusative case; thus, 'the man wrote a letter,' must be *ādmī ne ek chīthī likhī*, literally, 'by the man a letter (was) written,' 'a viro epistola scripta (est).' So far the construction agrees exactly with the Latin passive voice; we must remark, however, that if it is necessary to render the object of the sentence very definite, and consequently to add to it the particle *ko*, the verb must be used always in the form of the 3rd person singular masculine; as, 'the man killed the tiger,' *mār ne sher ko mār-dālā*; so, 'the boy has struck the girl,' will be *lārke ne lārki-ko mārā hai*. (*Vide* Hind. Gram., p. 103.)

EXAMPLES.

he has placed good food upon	<i>us ne achchhā khānā mez par</i>
the table,	<i>rakhā hai.</i>
she has made tea,	<i>us ne chā banā ī hai.</i>
my father has drunk all the	<i>mere bāp ne sab sharāb pī li</i>
wine,	<i>hai.</i>
we drank cold water,	<i>ham ne ḥandā pānī piyā.</i>
who has eaten the rice?	<i>bhāt kis ne khāyā?</i>
he called all the servants into	<i>us ne sab naukarōn ko ghar men</i>
the house,	<i>bulāyā.</i>
we had given very good bread	<i>ham ne bahut achchhī rotī</i>
to the men,	<i>admiyon ko dē thī.</i>
the women ate bread and drank	<i>auraton ne rotī khā ī, aur dūdh</i>
milk,	<i>piyā.</i>

[*Note.*—For any new word that may henceforth occur, consult the General Vocabulary, Part II.]

Exercise.—Have you learned the Hindūstānī language? I have read a few pages? Have you seen the city of Calcutta?

You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, 'The wonder that I saw on the sea was this, that I came safe to land.' How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

LESSON 8.

31.—The subject of this lesson will be the peculiar application of two useful verbs, viz. *saknā*, to be able (to can), and *chuknā*, to have done or finished. When these have occasion to govern another verb, the latter is used, not in the infinitive (as with us), but in the root, which is always placed first; and the two together thus form a sort of compound verb.

EXAMPLES.

he can (or is able to) speak our language,	<i>wuh hamārī zabān bol-saktā hai.</i>
are you able to read my writing?	<i>tum merā likhā parh-sakte ho ?</i>
no one will be able to read this but yourself,	<i>sirā,e tumhāre ko,ī isko na parh-sakegā.</i>
he can speak a little English?	<i>wuh kuchh-kuchh (or thorā bahut) aṅgrezī bol-saktā hai.</i>
they have done eating?	<i>wuh khā-chuke hain.</i>
have you done writing?	<i>tum likh-chuke ho ?</i>
they had done reading when I arrived there,	<i>jab maiñ wahāñ pahūñchā, wuh parh-chuke the.</i>

Exercise.—When he had done writing the letter, then I came away from the house. When you come (*i.e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Hindūstānī well. I hope I shall be able to learn the language of this country in the space of six months.

LESSON 9.

32.—The verbs *lagnā*, signifying to begin, *denā*, to grant permission or allow, and *panā*, to get permission or be allowed, govern the infinitive of another verb in the inflected state, that is, *-ne* instead of *-nā*, as will be seen in the following

sentences. We may notice here a well-known peculiarity in Hindūstānī in the use of the conjunctive participle; as *jā-kar*, *jā-ke*, etc., having gone. It serves to throw two or more short sentences into one; thus, 'Go to my room, and bring me quickly my sword,' *mere kamare men jā-kar meri talwār jaldī lā,o*. (*Vide* par 16, a.)

EXAMPLES.

he rose and began to say,	<i>wuh uth-kar kahne lagā.</i>
they began to read,	<i>wuh pārhnē-lage.</i>
you began to eat,	<i>tum khāne-lage.</i>
he allows them to come into the house,	<i>wuh unko ghar men āne-detā hai.</i>
let him go,	<i>usko jāne-do.</i>
he is allowed to come,	<i>wuh āne-pātū hai.</i>
he will allow us to do what we like,	<i>jo ham chāhēnge, so wuh hāmko karne-degā.</i>

Exercise.—He sat down and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. The Honourable Company (*Kampanī Bahādur*) will allow me to go to England for the space of three years and six months. My father is allowed to go to Calcutta on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

LESSON 10.

33.—The verbs *chāhnā*, to be about (to do), and *karnā*, in the sense of 'to make a practice of', 'to be in the habit of', govern the past participle of another verb, instead of the infinitive. The participle so governed is always in the simple form of the singular masculine in *ā*.

EXAMPLES.

he is in the habit of reading every morning,	<i>wuh har subh ko pārhnā-kartā hai.</i>
he is in the habit of writing something every day,	<i>wuh har roz kuchh likhā-kartā hai.</i>
he used always to give (make) this injunction to the scholar,	<i>wuh hamesha shāgird ko yih tākīd kiyā-kartā thā.</i>
he is about to come here, this work is about to be finished,	<i>wuh yahān āyā chāhtā hai. yih kām ab hū,ā chāhtā hai.</i>

But *chāhnā*, meaning 'to wish', 'to desire', is preceded by an uninflected infinitive, as, I wish to learn the Persian language, *main Fārstī zabān sikhnā chāhtā hūn*.

We may here observe that the form *chāhiye* of the verb *chāhnā* is frequently used impersonally, like the Latin 'debet', 'oportet', or the French 'il faut', as *chāhiye ki tum jāo*, you must go, or it is necessary that you go. This form of *chāhnā* is generally followed by the aorist, as in the preceding example, but it may also be preceded by an uninflected infinitive, as *adab sikhnā chāhiye*, it is proper (necessary or desirable) to learn good manners.

But *dekhā chāhiye* means 'let me (or us) see', and not 'we must see'.

Exercise.—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours every morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Persian language in order to speak and understand well the Hindūstānī. It is desirable to know the language of the country in which you are dwelling.

LESSON II.

34.—The Hindūstānī abounds in a species of compound verbs, the forces of which are too numerous to be mentioned in this little book. A verb is rendered intensive by employing only its root, to which some other verb is subjoined. The root of the principal verb continues invariable, and the subjoined or auxiliary verb is fully conjugated in the usual way; thus, *mārnā*, to beat, becomes intensive by adding to its root the verb *dālnā*, whereby *mār-dālnā* signifies 'to kill downright', so *dāl-denā*, to throw down; *bol uṭhnā*, to speak out; *mar-jānā*, to die; *baiṭh rahnā*, to sit down; *kho-denā*, to lose; *tor-denā*, to break to pieces, to smash. Although almost every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the servile or second verb, which is usually employed for that purpose. The only course left for the student to pursue is carefully to observe the usage of the best authors, and whenever he meets with an intensive verb let him endeavour to remember it. It is needless to add that the servile verb of an intensive has for the time laid aside its own primitive meaning.

EXAMPLES.

who killed that man?	<i>kis ne us ādmī ko mār-dālā?</i>
he has placed all the things on the table,	<i>us ne sab chizonī ko mez par rakh-diyā hai.</i>
lay my watch on the shelf,	<i>merī gharī tāk par rakh-do.</i>
they have eaten up all the dinner,	<i>wuh sab khānā khā-ga,e.</i>
write a letter for me,	<i>merī ek chithī likh-do.</i>
he has cut down all the trees in the garden,	<i>us ne bāgh ke sab <u>darakht</u> kāt- dāle hain.</i>

Exercise.—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, 'Cut off this man's head in my presence.' Throw out the water from this basin. They all spoke out, saying, 'We will not sit down in your house unless you make an apology for this conduct.' His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

LESSON 12.

35.—Of the use of the possessive adjective pronoun *ap-nā*.

When the nominative or agent of a sentence is followed in the same clause by a possessive pronoun belonging to itself, such possessive is in Hindūstānī rendered by *apnā*, -*ne*, -*nī*, never by the possessives, *merā*, *mere*, *merī*, etc.

EXAMPLES.

I read my book,	<i>maiñ apnī kitāb parhtā hūñ.</i>
thou readest thy book,	<i>tū apnī kitāb parhtā hai.</i>
he reads his (own) book,	<i>wuh apnī kitāb parhtā hai.</i>
she reads her (own) book,	<i>wuh apnī kitāb parhtī hai.</i>
we have seen our father,	<i>ham ne apne bāp ko dekhā hai.</i>
have you written your letter?	<i>tum ne apnī chitthī likhī hai?</i>
the goldsmith and carpenter went to their (own) city,	<i>sunār aur bārha,ī apne shahr men̄ ga,e.</i>
the women feed their (own) children,	<i>'auratēn̄ apne bachchonī ko pāltī hain̄.</i>

N. B.—If in the above examples the words 'his', 'her', or 'their' refer *not* to the nominatives, but to somebody else, then they must be expressed by *is-* or *us-kā*, etc.

Exercise.—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, 'Go and take your money from the woman.' The plaintiff came back and said, 'Sir, I cannot get my money from this woman.'

LESSON 13.

36.—Use of the termination *sā*, *se*, *sī*.

The particle *sā*, *se*, or *sī* (according to gender and number) added to a substantive, or the oblique form of personal pronouns, converts these into an adjective denoting similitude or resemblance; as from *haiwān*, a beast, comes *haiwān sā*, like a beast, beastly. When *sā*, *se*, or *sī* is added to an adjective, it generally renders it intensive; as *barā*, large; *barā-sā*, *barē-se*, or *barī-sī*, largish, rather large, or very large.

EXAMPLES.

where did you find this dog-like *yih kuttā sā nā-pāk jānwar*
unclean animal? *tum ne kahān pāyā?*
a wise man like thee, *tujh sā 'aklmand ādmī.*
what-like animals are these? *yih kaise jānwar hain?*
he took up a very large stone, *us-neek barā-sā patthar uṭhāya,*
a fine-looking stag came in *ek khūb-śūrat-sā bārah singā*
sight, *nazar āyā.*
a black woman like an ogress, *ek kālī bhutnī-sī 'aurat.*

Exercise.—Her face was fair as the moon, her eyebrows were like a bow, and her hair (lit. hairs) black as night. Her form was straight as the cypress, her lips red as the *kaṇdūrī* (a beautiful red fruit), and her feet delicate as the flower of the lotus. She was beautiful as *Zulaikhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Hātim*, and brave as *Rustum*.

LESSON 14.

37.—Use of the pronoun *āp*.

The word *āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *main āp jā, ūngā*, I will go

myself. It may also be used in the same sense without the personal pronoun ; as, *āp jā,egā*, he himself will go ; *āp d,einge*, we will come ourselves. The word *āp*, however, is frequently employed in a very different sense, like our terms 'you, sir', 'your honour', 'your worship', 'his honour', 'his worship', etc., and the verb in such cases agrees with it in the 3rd person plural. The words *sāhib*, master, monsieur, and *hazrat* or *huzūr*, your highness, and *janāb-i 'alī*, your majesty, are used in a similar manner when a person is addressing, or speaking of, his superior in rank, or as a mere matter of politeness, by strangers of rank and respectability, when addressing each other.

EXAMPLES.

I shall see him myself,	<i>mainī āp usko dekhūngā.</i>
will she herself come ?	<i>kyā wuh āp ā,egī ?</i>
will you come yourself to- morrow ?	<i>kal āp ā,oge ?</i>
will you, sir, come to-morrow ?	<i>āp kal ā,einge ?</i>
how is the health of your honour ?	<i>āp kā mizāj kaisā hai ?</i>
will you, sir, drink any wine ?	<i>āp kuchh sharāb pīyeinge ?</i>
may it please monsieur to sit down,	<i>baiṭhiye sāhib.</i>
how is the health of your highness ?	<i>huzūr kā mizāj-i sharīf kaisā hai ?</i>

Exercise.—I am going there myself this very day. Will you come yourself to-morrow ? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's pālkī (vulg. palanquin) is now at the door. You, sir, are my father and mother ; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of this gentleman ? Will your majesty ride on the white elephant to-day ?

LESSON 15.

38.—Use of the Infinitive.

The infinitive, or verbal noun, in Hindūstānī, is applied in a variety of ways different from what it is in English or Latin. (1) In the first place it is used, like the Latin gerund, to express

obligation ; thus, *tum-ko wāhan jānā hogā* or *pāregā*, you must (or will have to) go there. (2) It is sometimes used as an injunctive ; thus, *dekhnā !* look ! *hushyār rahnā !* take care ! *hargiz kāsam na khānā*, swear not at all. (3) It is used as a future imperative ; as *khair, jāo, magar jald wāpas āna*, well, you may go, but come back soon. (4) It is also used as present polite infinitive ; as *zarā wuh kitāb mujhe denā*, let me have that book, please. (5) The inflected form of the infinitive, followed by *kā*, *ke*, or *kī*, is used, like the Latin participle in 'turus', to express a future intention ; as *maiñ nahīñ jāne-kā*, 'non sum iturus,' I will not go ; *wuh nahīñ likhne-kī*, she does not intend to write. For a full account of the various uses of the infinitive, *vide* Hind. Gram., p. 129.

EXAMPLES.

you must go home,	<i>tumko ghar jānā hogā.</i>
I must buy a good horse,	<i>mujhko ek achchhā ghorā <u>khārīdnā</u> hogā.</i>
do not commit such folly,	<i>aisī be-wukūfī na karnā.</i>
do not go to that country,	<i>us mulk men̄ na jānā.</i>
I do not now intend to go to Persia,	<i>ab maiñ Irān (men̄) nahīñ jāne-kā.</i>

Exercise.—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*'Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

LESSON 16.

39.—Use of the Relative and Correlative.

Strictly speaking, the Hindūstānī language does not possess a relative pronoun corresponding to the Latin *qui*, *quæ*, *quod*, or to our 'who', 'which', and 'that'. For example, *vir sapit qui pauca loquitur*, the man is wise who speaks little, is expressed in Hindūstānī as follows : *jo shakhs dānā hai so* (or *wuh*) *kam boltā hai* ; literally, 'whatever man is wise, the same speaks little.' Here the word *jo* is called the *relative*, and *so* the *correlative*. We need not here enter on an elaborate

description of this peculiarity of the language, both as regards relatives and correlatives in general, which will be much better understood by the following.

EXAMPLES.

that which you say is all true, *jo tum kahte ho, so sab sach hai.*
 speak plainly whatever comes *jo kuchh ki tumhāre dil men ā,e, so sāf kaho.*
 into your mind,
 the man whom you saw in *jis shakhs-ko tum-ne kal shahr men dekhā thā, so* āj fajr ko mar-gaya.*
 the city yesterday died this morning,
 the letter which you wrote to *jo chitthī tum-ne mujhe likhī thi, so nahīn pahunchī.*
 me has not arrived,
 where there is a rose, there is *jahān gul hai, wahān khār bī*
 also a thorn,
 as you act, so will you experience, *jaisā karoge, waisā pā,oge.*
 wherever you go. thither will *jidhar tum jā,oge, udhar main bī jā,ūnigā.*
 I also go,
 as the master, so will be the *jaisā ustād hogā waise hī shā-scholars, gird hōnge.*

Exercise.—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafs*. The servant whom you recommended to me is a great rascal.

LESSON 17.

40.—On Oriental Phraseology.

The phraseology of the Eastern languages in general is more dramatic than ours. As a rule, when reference is made to the words or actions of a third person, that pronoun must be used which the person himself would make use of on such occasion. This peculiarity completely alters the whole structure of an Hindūstānī sentence compared with the corresponding English. For example, 'The prisoner told me that he would kill *Shaikh*

* The modern tendency, however, is to use *wuh* instead of *so*.

Hasan if he saw him ; *kaidī ne mujh-se kahā kī maiñ Shaikh Hasan ko mār-dālūngā agar usko dekhūngā*, literally, 'the prisoner said to me thus, I will kill *Shaikh Hasan* if I see him.'

EXAMPLES.

my brother said to me that he *mere bhā,ī ne mujh-se kahā ki*
was going to Calcutta next *maiñ Kalkatte kal jā,ūngā*.
day,

he told me to go home, *usne mujh-se kahā ki ghar jā,o.*
did he not tell you that he had *kyā usne tum se na kahā thā*
lost all his money at play? *ki maiñ ne apnā sab māl jū,e*
meni hār-diyā?

he says that his parents have *wuh kahtā hai ki mere mā-bāp*
died, *mar-ga,e.*

ask him whether that horse be *us-se pūchho ki āyā yih ghorā*
his own or not, *tumhārā hai ki nahīn.*

he says it is assuredly his own, *kahtā hai ki albatta merā-hī*
hai.

Exercise.—My master sends you his compliments and desires me to say that he cannot come to see you to-day as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey ; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

LESSON 18.

N.B.—The remaining exercises in this section are of a miscellaneous description, and not, as hitherto, limited to a particular rule of syntax. The student, at every step, must bear in mind the preceding principles of grammar, and by the time he has finished the section he will find himself well qualified to converse on all ordinary subjects with neatness and propriety. Of course his stock of words must be as yet but scanty ; but that will increase daily by practice.

bring breakfast,	<i>hāzirī lā,o.</i>
bring dinner,	<i>khānā lā,o.</i>
bring bread,	<i>roṭī lā,o.</i>
bring milk,	<i>dūdh lā,o.</i>

give sugar,	<i>shakar do</i>
eat your dinner,	<i>apnā khānā kkā,o.</i>
drink milk,	<i>dūdh piyo.</i>
light the lamp,	<i>chirāgh jalā,o.</i>
light the candle,	<i>battī jalā,o.</i>
bring the shade,	<i>fānūs lā,o.</i>
put out the candle,	<i>battī bujhā,o.</i>
raise the shade,	<i>fānūs uṭhā,o.</i>
don't forget,	<i>bhūlnā mat.</i>
come here,	<i>idhar ā,o.</i>
come near,	<i>nazdīk ā,o</i>
where do you come from ?	<i>kahān se ā,e ho ?</i>
where are you going ?	<i>kidhar jā,oge ?</i>
make ready the tea,	<i>chā banā,o.</i>
turn to the right,	<i>dāhine phiro.</i>
turn to the left,	<i>bā,en phiro.</i>
go home quickly,	<i>jald ghar jā,o.</i>

Exercise.—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Dilhī?

LESSON 19.

move straight on,	<i>sīdhe āge chalo.</i>
call the porters,	<i>motiyon (or kulliyon) ko bulā,o.</i>
take away the table,	<i>mez lejā,o.</i>
take away the things,	<i>asbāb uṭhā,o.</i>
raise the table,	<i>mez uṭhā,o.</i>
be careful,	<i>khabar-dār ho.</i>
what is your command?	<i>āp kā hukm kyā hai ?</i>
get ready the carriage,	<i>gārī taiyār karo.</i>
it is of no consequence,	<i>kuchh muzāyaka nahīn.</i>
are you at leisure?	<i>tum ko fursat hai ?</i>
be pleased to forgive me,	<i>mujhe mu'āf kījiye.</i>
bring a little bread,	<i>thorī roṭī lā,o.</i>
have you made the bed?	<i>bichhaunā bichhāyā hai ?</i>
fasten the door,	<i>darwāza band karo.</i>
they are old,	<i>wuh būrhe hain.</i>

this is a misfortune,
they are ignorant,
bring my book,
bring my shoes,
go to the market,
bring a little meat,

yih kambakhtī (or *āfat*) *hai.*
wuh jāhil haiñ.
merī kitāb lā,o.
merī jūtī lā,o.
tum bāzār jā,o.
thorā gosht lā,o.

Exercise.—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

LESSON 20.

who are you?
why are you come?
you will say something to me,
don't be troublesome,
call my house steward,
order dinner,
I will go out,
bring my clothes,
please come quickly,
repair the warehouse,
bring the newspaper,
is this the very thing?
they are all there,
who is he?
is any one there?
say that again,
how are you?
we shall go to-morrow,
move this way,
move that way,
has the gun fired?

tum kaun ho ?
kis wāste ā,e ho ?
mujhse kuchh kahoge.
dikk na karo.
mere khānsāmānī ko bulā,o.
khāne kā hukm do.
maiñ bāhar jā,ūngā.
mere kapre lā,o.
āp jaldī ā,iyegā.
kothī marammat karo.
akhbār lā,o.
yih wuhī hai ?
wahān sabhī haiñ.
wuh kaun kai ?
wahān ko,i kai ?
wuh phir kaho.
tum kaise ho ?
ham kal jā,enge.
idhar haṭo.
udhar haṭo.
kyā top dagh-ga,i ?

Exercise.—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khānsāmānī* yet returned from the market? Tell me when he comes back. Sir, the *khānsāmānī* says there is no good

meat in the market to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

LESSON 21.

send for the palanquin quickly,	<i>pālkī jaldī mangā,o.</i>
has the master risen?	<i>śāhib uthē hain?</i>
this is a very fine fruit,	<i>yih bahut khūb mewa hai.</i>
this is wonderful news,	<i>yih 'ajīb khabar hai,</i>
we are hungry and thirsty,	<i>ham bhūkhe piyāse hain.</i>
he is a careful man,	<i>wuh hushyār ādnī hai,</i>
they are great rogues,	<i>wuh bāre dāghābāz hain.</i>
the whole land is level,	<i>sab zamīn bārābar hai.</i>
his heart is grieved,	<i>us kā dil ranjīda hai. [hai?</i>
is your business now completed?	<i>tumhārā kām ab tamām hu,ā</i>
is the proof of it strong?	<i>uski dalil mažbūt hai?</i>
she is very impudent,	<i>wuh bārī gustākhī hai.</i>
the sky is quite clear,	<i>āsmān bilkull ṣāf hai.</i>
these are mischievous children,	<i>yih larke naṭkhaṭ hain.</i>
he received great punishment,	<i>us ne bari saza pā,ī.</i>
they all remained hidden,	<i>wuh sab chippe rahe.</i>
his heart is restless,	<i>us kā dil bekarār hai.</i>
he is a fool,	<i>wuh bewukūf hai.</i>
this paper is moist,	<i>yih kāghāz nam hai.</i>
who is making a noise?	<i>kaun shor kartā hai?</i>
what are you saying?	<i>tum kyā kahte ho?</i>

Exercise.—Sir, the pālkī is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

LESSON 22.

speak easy Urdū,
whence are you come?
go away, you have leave,

*salīs Urdū bolo. [ānā hūā?]
kahān se ā,e ho? (or, kahān se
chale jā,o, tumhen rukhsat hai.*

go not there again,
put us on shore,
who lives there?
go on straightforward,
bring some wine and water,
cool the water well,
the dinner is on the table,
what is your name?
he is very clever,
wake me very early,
it is fair to-day,
he has made confession,
make a signal for coming here,
have patience a little,
send them to my house,
sprinkle a little water,
turn back that leaf,
tie their hands and feet,

wahān phir na jānā.
hamen kināre par utāro.
wahān kaun rahtā hai ?
sīdhe āge chale jā,o.
kuchh sharāb aur pānī lā,o.
pānī khūb ḥandā karo.
khānā mez par āyā.
tumhārā nām kyā hai ?
wuh bahut chālāk hai.
mujhe barī fajar jagā,o.
āj din sāf hai.
us ne ikrār kiyā hai.
yahān āne kā ishāra karo.
zarā sabr karo.
unko hamāre ghar bhej-do.
thorā pānī chhirkō.
us warak ko ulṭo
unke hāth pā,ōn bāndho.

Exercise.—You say that the Hindūstānī language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

LESSON 23.

put those rupees in the bag,
there is a fakir at the door,
he is very intelligent,
this is very good bread,
come back this way,
move a little slower,
come, take off my boots,
come out of the house,
wash your hands and face,
he has many friends,
what benefit will there be in that?
they have suffered much sorrow,

un rupaon ko thailī men bharo.
darwāze par ek fakīr hai.
wuh barā 'ākil hai.
yih bahut achchhī roṭī hai.
isī ṭarf lautiye.
zarā aur āhista chalo.
ā,o moze utāro.
ghar se nikal ā,o.
apne hāth munh dho-lo.
uske bahut dost hain.
us men kyā fā,ida hogā ?
unhoṇ ne bahut ranj uṭhāyā.

he has got a long beard,
what bird is this?
he is a great drunkard,
they are decidedly guilty,
whose field is this?
there are many flies here,
they have great prudence,
how many people were present?

uski bari darrhi hai.
yih kaunsi chiriyahai?
wuh barah sharabhi hai.
wuh yakinan kusur war hain.
yih khet kis ka hai?
yahani bahut makkhiyan hain.
unko bari durr-andeshi hai.
kitne admi hazir the?

Exercise.—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That fakir has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

LESSON 24.

there is no oil in the lamp,
pray give me a sample,
this is a mere stratagem,
where is his shop?
have you got a rope?
the king sat upon the throne,
his voice is good,
what sort of animal is this?
what is your advice?
what is your age?
send the palki near me,
give me the whip and hat,
bring water for washing the
hands,
how is your health?
give me the tooth-brush and
powder,
bring a suit of clothes,
bring ink, pen, and paper,
whose horse is that?
who is that European?

chiragh mein tel nahin.
mujhe ek namuna dijiye.
yih fakat hilahai.
uski dukhan kahan hai?
tumhare pas rassihai?
badshah takht par baitha.
uski awaz achchihai.
yih kaisa janwar hai?
tumhari kyahalahai?
tumhari umr kyahai?
palki mere pas bhejo.
chabuk aur topi do.
hath dhone ko panilao.
mizaj apkakaisahai?
miswak aur manjan do.
ek joya kapra lao.
dawat kalam aur kaghaz lao.
wuh kis ka ghorahai?
wuh gorahauhai?

Exercise.—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back." The jester gave answer, "Verily, your Majesty, I bare the burdens of two asses."

LESSON 25.

whose house is this?
this soil is barren,
they are very avaricious,
this rupee is adulterated,
its shape is bad,
the English language is difficult?
brush off the spider's web,
what fault has he committed?
there is much dew on the grass,

now they are very helpless,
what business are you doing?
there is no end of his chattering,
they made much apology,
my parents have gone to their
house (other people's house),
there are many fruits in that
garden,
I have a headache,
where did you hear this news?
it is late, let us depart,

yih kis kā ghar hai?
yih zamin ūsar hai.
wuh bare hirsī hain.
yih rūpiyā khoṭā hai.
uski shakl kharāb hai.
angrezi zabān mushkil hai?
makrī kā jälā chhurā dālo.
usne kyā takṣir kī hai?
*ghās par bahut shabnam (or
os) hai.*
ab wuh bahut lāchār hain.
tum kyā kām karte ho?
uski bakwās kī intihā nahīn.
unhoñ ne bahut 'uzr kiyā.
*mere mā bāp unke ghar ga,e
hain.*
us bāgh meñ phal bahut hain.
mujhe dard-i-sar hai.
tum ne kahāñ yih khabar suni?
der hū, ī, ham rukhṣat hoñ.

Exercise.—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man; if a tiger had been the painter, then the drawing would not have been in this manner."

LESSON 26.

he has a liver complaint,
this is a fine season,
sow that seed in the garden,
he has a toothache,

us ko jigar kī bīmārī hai.
yih achchhā mausam hai.
us bij ko bāgh meñ bo,o.
us ke dānt meñ dard hai.

there are many playthings in *bāzār men bahut khilone hain.*
 the bazaar,
 what is your occupation ? *tumhārā kyā peshā hai ?*
 this translation is very good, *yih tarjuma bahut khüb hai.*
 his case will come on to-day, *us kā mukaddama āj hogā.*
 your watch goes well, *tumhārī gharī achchhī chaltī*
 this is a wax candle, *yih mom kī battī hai. [hai.*
 how much is the fare of the *nā,o kā kitnā bhārā hai ?*
 boat ?

what o'clock is it ? *kai baje hain ?*
 brush my hat and coat, *merī topī aur koṭ jhāro.*
 what is the fare for a day ? *ek din kā bhārā kyā hai ?*
 lift up the blinds, take away *jhilmil uṭhā,o, bartan lejā,o.*
 the dishes,
 place my watch on the table, *hamārī gharī mez par rakkho.*
 this fruit is very acid, *yih phal barā khaṭṭā hai.*
 why are you angry ? *tum kyon ghusse hote ho ?*

Exercise.—One day a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said in his own heart, "Alas, what a great misfortune is mine! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

LESSON 27.

this is a very difficult business, *yih barā mushkil kām hai.*
 they are very artful, *wuh bare hile-bāz hain.*
 that is a very beautiful garden, *wuh bahut khübṣūrat bāgh hai.*
 this cloth is very coarse, *yih kaprā barā moṭā hai.*
 are you fit for the business ? *kyā, tum us kām ke lājik ho ?*
 it is colder to-day than yesterday, *kal se āj sardī ziyāda hai.*
 this line is better, *yih satār bihtar hai.*
 his heart is very sorrowful, *uskā dil barā ghamgīn hai.*
 she is dumb and deaf, *wuh gūngī aur bahri hai.*
 this story is all a lie, *yih kiṣṣa bilkul jhūṭ hai.*
 these are fine raisins, *yih bahut khüb munakkā hai.*
 he has a large house, *uskā bahut barā makān hai.*
 this room is well lighted, *yih kamārā khüb raushan hai.*
 this room is very lofty, *yih kamārā bahut ūnchā hai.*
 how long is this cloth ? *yih kaprā kitnā lambā hai ?*
 these are very wicked children, *wuh bahut sharīr larke hain.*

his disposition is cruel,
they are lazy and negligent,
they are of very stern disposition.

iskā mizāj be-rahm hai.
wuh sust aur ghāfil hain.
wuh bare sakht-mizāj hain.

Exercise.—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, “O fool ! in thy eyes day and night are alike ; of what use is a lamp to thee ?” The blind man, having laughed, said, “O you great blockhead ! do you imagine that the lamp is for my benefit ? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness.”

LESSON 28.

this pen is too soft,
this paper is very coarse,
this letter is ill-shaped,
you speak very slowly,
can you speak English ?
descend, otherwise you will fall,
you must go with me,
take away this bundle,
it is cloudy, yea it rains a little,
see, has it cleared up a little ?
we know it all,
they know a great deal,
he gave me much trouble,
why do you laugh without cause ?
they have annoyed us very much,
this is not my house,
allow me to smell that flower,
apply oil to that chair,
open the lock of that door,

yih kalam bahut hī narm hai.
yih kāghaz bahut moṭā hai.
yih harf bad-sūrat hai.
tum bahut āhista bolte ho.
tum aṅgrezī bol-sakte ho ?
utro, nahin to giroge.
hamāre sāth tumhen jānā hogā.
is gaṛhī ko le jāo. [hain.
badlī hai, balki kuchh būndēn
deko, āsmān kuchh khulā hai ?
ham yih sab jānte hain.
wuh bahut kuchh jānte hain.
usne ham ko barī taklīf dī.
be-sabab kyūn hanste ho ?
unhoñ ne ham ko bahut dikk
kiyā hai.
yih ghar merā nāhīn hai.
wuh phūl mujhe sūnghne do.
us chaukī men raughan malo.
us darwāze kā kūft kholo.

Exercise.—A very poor man went to a very rich man and said, “We are two sons of Adam and Eve (*Ādam o Hawā*), therefore we are brothers ; you are very rich and I am very poor ; give me a brother’s share.” The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, “Oh, sir ! why do you not bestow upon me a brother’s share ?” He replied, “Be content, my good friend ; if I give all my poor brothers one *kaurī* each, I shall not have any remaining.”

LESSON 29.

some of our soldiers have been wounded,	<i>hamāre ba'ze sipāhī zakhami hū,e.</i>
beat that lazy boy,	<i>us sust larke ko māro.</i>
dig up that underwood,	<i>us jangal ko khod-dālo.</i>
having said this, he departed,	<i>yih kahkar wuh chalā-gayā.</i>
wring the moisture from the clothes,	<i>kapre kā pānī nichor-dālo.</i>
they sleep carelessly (soundly),	<i>wuh be-khabar sote hain.</i>
what is the amount of your bill?	<i>tumhārā hisāb kitne kā hai?</i>
a wasp has stung me,	<i>mujhe ek bar ne ḍānk-mārā hai.</i>
what is the tonnage of this ship?	<i>is jahāz men kitne bojh ki samā,i hai?</i>
what need is there of so much care?	<i>itnī iḥtīyāt kī kyā hājat?</i>
what is the price of these things?	<i>in chīzon kī kyā kīmat hai?</i>
what is the depth of this tank?	<i>yih tālāb kitnā gahrā hai?</i>
what is the difference between these two?	<i>in donon men kyā fark hai?</i>

Exercise.—A person went to a scribe, and said unto him, " Write a letter for me." He said, " There is a pain in my foot." The man said, " I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, " You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

LESSON 30.

this army does not know its drill,	<i>yih fauj kawā'id se wākif nahīn.</i>
between you two what fighting is there?	<i>tum donon men kaisī larā,i hai?</i>
in this book how many chapters are there?	<i>is kitāb men kitnī faṣlen hain?</i>
on these goods is there any discount?	<i>is asbāb par kuchh dastūrī hai?</i>
the drum beats every day in the fort,	<i>tambūr kilā men har roz bajtā hai.</i>
this boy is much loved by us,	<i>yih larkā hamārā bahut piyārā hai.</i>
in this tank are there any fish?	<i>is tālāb men kuchh machhliyān hain?</i>

make a hole here in the earth, *yahān zamīn men ek sūrākh karo.*
 I caught a fish with a rod, *ham ne bansī se ek machhlī pakrī.*
 this cow has no horns, *is gā,e ke sīng nahīn hain.*
 of what kind is this cloth ? *kis kism kā yih kaprā hai ?*
 do you intend going to Europe ? *wilāyat jāne kā tumhārā irāda hai ?*
 hang up this lamp in the hall, *yih lamp dālān men laṭkā do.*
 do you go by land or by water ? *tum khushkī jā,oge yā tarī ?*

Exercise.—A certain hare, having gone to the presence of the tigress, said to her, “ O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three.” The tigress, having smiled, replied, “ What you say is very true : of me, indeed, there may be only one young one in all my life, but that one is a tiger.”

LESSON 31.

there is no lock to your box, *tumhāre sandūkche men tālā nahīn hain.*
 there is much mud on the river side, *daryā ke kināre-par bārī kīchar hain.*
 how many passengers were in that vessel ? *kitne musāfir us jahāz men the ?*
 the whole room was scented, *sārā kamrā khushbū se mu'at-tar hū,ā.*
 are you the owner of this house ? *tum is ghar ke mālik ho ?*
 from idleness is loss, *sustī se ziyān hain.*
 such as you will do, so will you find, *jaisā karoge waisā pā,oge.*
 resignation is the best companion, *bihtar sāthī sabr hai.*
 this world is the house of deceit, *dunyā fareb kā ghar hai.*
 the fruit of rashness is repentance, *jaldī kā phal pashemānī hai.*
 patience is an excellent quality, *sabr achchhī khaṣlat hai.*
 temperance is excellent physic, *parhez bārī dawā hai.*
 hearing is better than speaking, *sunnā bihtar hai kahne se.*
 from labour results greatness, *miḥnat se bārā,ī miltī hai.*

Exercise.—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus ; “ If I increase the food of this goose,

then she will every day give two golden eggs." Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days the goose, having become very fat, gave no more eggs.

LESSON 32.

such as you speak so will you *jaisā kahoge waisā sunoge.*
hear,
this world is the harvest for the *dunyā ākhirat ki khetī hai.*
next,
contentment is the key of re- *kanā 'at ārām kī kunjī hāī.*
pose,
to be ignorant is death to the *zindon ke liye jihālat maut
living, hāī.*
moderation in everything is *i'tidāl har chiz men bihtar
best, hāī.*
to the wise a hint is enough, *'ākil ko ishāra bas hāī.*
death laughs at expectations, *ummēdon par maut hāñstī hāī.*
assist your brother in distress, *tāngi men apne bhāī kī ma-
dad kar.*
very frequently medicine is *akṣar aukāt dawā bīmārī hotī
sickness, hāī.*
man becomes known from his *ādmī chalan se pahchānā jātā
conduct, hāī.*
from prohibition desire in- *man' karne se chāh bārhtī hāī.*
creases,
fortune does not increase with *dānā, ī se rozī nahīn bārhtī.*
wisdom,

Exercise.—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

LESSON 33.

during this month much rain is *mahīne men pānī bahut
fell, barsā.*
send a servant there, *ek naukar wahān bhej-do.*
sit under this tree, *is darakht ke tale baitho.*

what is the price of these pearls?
how heavy will this stone be?
what is the name of this village?
bring the riding-horse,
brush the mosquito-curtains
well, so that no mosquito
may remain,

clean the shoes well,
we ought to be benevolent,

we have fallen into great difficulties,
many ships have been damaged
by the storm,
he every day drinks new milk,
to sit still is better than quarrelling,
grind this wheat in the mill,
do you know who is his agent?

*īn motiyon kī kyā kīmat hai ?
yih patthar kitnā bhārī hogā ?
is gā,ōn kā nām kyā kai ?
sawārī ke ghore ko hāzir karo.
masahrī khūb jhārō ki ko,ī
machchhar na rahe.*

*jūtī achchhī tarah sāf karo.
ham ko chāhiye ki rahm-dil
hōi.
ham barī mushkilon men pāre
hain.
tūfān se bahut jahāz tabāh
hū,e.
wuh har roz tāza dūdh pītā hai.
chupke baithnā bihtar hai
larne se.
chakkī men is gehūn ko pīso
tum jānte ho uskā gumāshta
kaun hai ?*

Exercise.—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time: for I have been all day in my own house."

LESSON 34.

buy two candlesticks for me,
this cat has large claws,

*do sham'dān mere wāste mol-lo.
is billi ke bāre bāre changul
hain.*

take away this counterpane
into the other room,
is this place in the district of
Calcutta?
I will show you a beautiful

*dūsre kamre men is palang-
posh ko le jā,o.
yih jagah Kalkatte ke zile'
men hai ?*

*main tum ko ek khūbsūrat
taṣwīr dikhā,ūngā.*

your signature is necessary to this bond,
to-day there is a guest in their house,
who is this boy's guardian ? it is very late, permit us to go home,
in this affair there is much cruelty,
they commit oppression of every sort,
we have at present a long journey.

is *tamassuk par tumhāre dast-khat* *zarūrī hain.*
āj unke ghar men ek mihmān hai.
is larke kā murabbī kaun hai ? bahut der hū, ī ham ko ghar jāne do.
is kām men bari be-murūwatī hai.
wuh har tarah kā sulm karte hain.
hamen is waqt dūr kā safar darpesh hai.

Exercise.—A certain feeble old man, having gathered a load of wood (literally sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, "O Angel of Death, deliver me from this misery !" At that very instant the Angel of Death stood before him, and said, " Why have you called me, and what do you want with me ? " On seeing this frightful figure, the old man trembling, replied, " O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder : for this purpose only have I called you."

LESSON 35.

have you a glass for holding the medicine ?
man has reason, a brute none,
please give me a letter of introduction,
why do you write with a bad pen ?
of these two which is the best ?
I will take the business from you and give it to him,
your going there is not necessary,
he is well versed in this science,

tumhāre pās shishī dawā, ī rakhne kī hai ?
'akl ādmī ko hotī hai, jānwar ko nahīn.
ek sisārīsh kā khatt mujhe 'ināyat kijiye.
tum kis wāste bure kalam se likhte ho ?
in donon men se kaun achchhā hai ?
main tum se kām lūngā aur use dūngā.
tumhārā jānā wahān kuchh zarūr nahīn.
is 'ilm se wuh khūb wākip hai.

he is very learned and intelligent, *wuh barā dānā aur 'aklmand hai.*
 this will be best of all, *yih sab se bihtar hogā.*
 tell me what he is saying, *kaho to wuh kyā kahtā hai.*
 tell the groom to get the horse ready, *sāis se kaho ghorā taiyār kare.*

Exercise.—In the country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow he began, with great labour, to rub it on his body. During this his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The slave answered, "I am rubbing my body with snow so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out, *maiñ bhī bāhar jānā chāhtā hūñ.*
 why do you climb the tree? *darakht par kyon charhte ho?*
 when will you be able to depart? *tum kab tak chal-sakoge?*
 is the saddle on the horse or not? *ghore par zīn bāndhā hai ki nahīñ?*
 we will return in a few minutes, *koñ dam meñ ham phir āwenege.*
 if dinner be ready, bring it, *khānā taiyār ho to lā,o.*
 give my compliments to your master, *hamārā salām apne śāhib ko kaho.*
 do you know this man? *is ādmī ko tum jānte ho?*
 he has amassed much wealth, *usne bahut daulat jam' kī hai.*
 come, let us two have some talk, *ā,o, ham tum kuchh bāt chit karen̄.*
 will one horse be able to draw so great a weight? *ek ghorā itnā bojh khainch-sa-kegā?*
 you go on, we are coming, *tum āge jā,o ham āte hain̄.*
 these things are come from Europe, *yih chīzen̄ wilāyat se ā,ī hain̄.*
 where shall we pass the night? *āj kī rāt ham kahān̄ rahiengē?*
 we have no time to play at present, *ham ko fursat abhī khelne ki nahīñ hai.*

Exercise.—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox and died. The other frogs having seen this went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal." On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

LESSON 37.

he has scalded his foot,	uska pāon jhulas gayā.
all these knives are rusty,	yih sab chhuryān zang-āluda hain.
these children are screaming all day,	yih lajke tamām din chillāyā karte hain.
we were seeking for this all day,	ham isko tamām din dhuṇdte the.
have you sealed your letter?	tum ne apne <u>khatt</u> par muhr kī hai?
our house is shaded with trees,	hamārā ghar <u>darakhton</u> ke sāye meñ hai.
it is raining, give us shelter,	pānī barastā hai, ham ko panāh do.
go forward there, and stand still,	wahān bājhke jāo aur khare raho,
bring out these things from the pālkī,	pālkī meñ-se yih chīzen uṭhā lāo.
speak loud, then I shall hear you,	baland āwāz sē bolo to main sunūn.
what do you call that in Hindūstānī?	usko Hindī zabān meñ kyā kahte ho?

Exercise.—In the house of a certain person a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house, but after much investigation he was unable to detect the thief. At last he said to them, "This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one

inch longer than those of the rest." Having thus spoken, the judge gave each a stick and dismissed them. During the night the thief, being afraid, said to himself, "If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus having considered, he cut off an inch from his stick, and next day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

LESSON 38.

set up something as a shelter from the sun(shine),	<i>kuchh dhūp kī ār ke waste kharā karo.</i>
he agreed with me this time,	<i>is wakt wuh mere sāth muttafīk hai.</i>
exercise yourself in writing and reading,	<i>tum likhne aur pārhne ki mashk karo.</i>
on hearing this news they were much frightened,	<i>yih <u>khabar</u> sunke wuh bahut dar-ga,e.</i>
how much indigo will this chest contain?	<i>kitnā nīl is <u>sandūk</u> mei samā-egā?</i>
they are all offended with one another,	<i>wuh sab ek dūsre se <u>khafā</u> hain.</i>
tell the coachman not to drive so fast,	<i>gārībān se kaho ki itnā tez na hānke.</i>
we have escaped from the hands of the enemy,	<i>ham dushman ke hāth se bach-ga,e.</i>
the whole city has been flooded,	<i>ta mām shahr mei sailāb āgayā hai.</i>
put these two trays close together,	<i>in donon kishtiyon ko pās pās rakkho.</i>
with this our joy will be increased,	<i>is se hamārī <u>khushī</u> ziyāda hogī.</i>

Exercise.—A certain person having a pain in the stomach went to a physician and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connection is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable

to distinguish between black and white, otherwise you would never have eaten burnt bread."

LESSON 39.

we have much reduced our *ham ne apnā kharch bahut expenditure,* *kam kardiyā hai.*
 this money must be sent back *yih rūpai us ko izarūr wāpas to him,* *karne honge.*
 the commander-in-chief has *sipah-sālār ne ek sipāhī ko pardoned a soldier,* *mu'āf kiyā.*
 rule your paper, then write, *apne kāghaz par mistar karo,* *tab likho.*
 all the people have died with *sab ādmī māre bhūkh ke mar-hunger,* *ga,e haiñ.*
 they have fallen one upon *wuh ek dūsre par gir-pare.* [baṭo.]
 another,
 splice these two ropes together, *in donoñ rassiyon ko milākar*
 they live in great affliction, or *wuh barī taklif se guzrān through much toil,* *karte hain.*
 he has built a house on the *us ne Gangā ke kināre ek bank of the Ganges,* *makān banāyā hai.*
 he drove the carriage two kos, *do kos gārī ko hanikāyā thā ki when one of the wheels broke,* *ek pahiyā tut-gayā.*

Exercise.—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine"; and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword; and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed was the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40.

why should we run away, there *ham kyūñ bhāgeñ, yahāñ kuchh is no danger here?* *khauf nahīñ?*

he has abandoned his late friends,
they went to Europe six months ago,
on hearing a statement of this sort, they began to laugh,
gardener, sow the seed of this flower in the garden,
he has taught us with great labour,
by the grace of God we have found repose,
it is very cloudy, perhaps it will rain much,
he has amassed much wealth and property,
in this house there is a hall and three rooms,
how long is it since you received this news?

usne apne agle doston ko chhor-diyā.
chha mahīne hū,e ki wuh wilāyat ga,e.
is-tarāh kī bāt sunke wuh haisne lage.
mālī, is phūl kā bij bāgh mein bo.
usne barī mihnat se ham ko sikhāyā hai.
khudā kī mihrbānī se ham ne ārām pāyā.
bahut abr chhāyā hai, shāyad pānī khūb barsegā.
usne bahut māl aur matā' jam' kiyā hai.
is ghar men ek dālān aur tīn kamre hain.
kitne din hū,e ki tum ne yih khabar pā,i?

Exercise.—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, " How shall I get this delicious morsel into my own possession ? " She then said aloud, " O Master Crow, I am quite delighted to see you this morning : your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes ? " On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, " My dear friend, your voice is a little out of tune to-day : pray remain silent till I have gone some distance. In the meantime, receive this advice of mine—Never pay any attention to the words of those who flatter you."

LESSON 41.

they live with their parents, wuh apne mā bāp ke sāth rahte hain.
we have taken a walk on the bank of the river, ham ne daryā ke kināre sair kī hai.

for how much will you sell
(this) to my master? *ise kitne ko mere khāwind ke
hāth bechoge?*
is there anything to be had there
for eating and drinking? *wahān kuchh khāne pīne ki
chīz miltī hai?*
are you at all aware where they
are gone? *tum ko kuchh ma'lūm hai ki
wuh kahān ga,e hain?*
remain here until we return,
*yahīn thahro jabtak ki ham
phir ā,ēn.*

the knife fell from my hand
into the river,
in speaking Hindūstānī, our
general fault is in not
pronouncing each individual
letter fully,

a man who cannot speak the
language of the people
among whom he sojourns
may sometimes be in danger
of starving,

he tells you to speak to him in
his own language,

*mere hāth se chhuri daryā men
gir-paṛī.*

*Hindūstānī zabān bolne men
hamārā kuşūr aksar yihī
hotā hai, ki jude jude harfon
kā pūrā talaffuz nahīn karte
hain.*

*jo shakhs un logon kī zabān na
bol-saktā ho ki jin ke sāth
būd o bāsh kare, use bāze
wakt bhūkhe marne kā
andesha hai.*

*wuh tum se kahtā hai ki merī
zabān men mujh se bolo.*

Exercise.—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the meantime, another ass which was in that neighbourhood made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "for asses silence is best."

SECTION III.

The Exercises in this Section become progressively more difficult than any of the foregoing. As a preparatory step, the student ought to have read at least one-quarter of some well-known modern textbook, in addition to some good Hindūstānī Grammar. For further materials in this useful department he may have recourse to any amusing Oriental tales, such as those of the Arabian Nights Entertainments, etc. It is to be presumed, also, that he is possessed of a dictionary, in case all the words should not be found in Part II at the end of this work.

LESSON 42.—ON BREAKFAST.

get the breakfast equipage *hāzrī kā sāmān taiyār karo.*
ready,

toast some bread, and butter it properly, *kuchh roṭī seṅko, aur us par achchhī ṭarāḥ makkhan lagāo.*

does the water boil ?

give me a clean cup and saucer,

pānī khaultā hai ?

ek sāf piyālī aur tashtarī mujhe do.

give that gentleman another cup of tea,

ek aur piyālī chā kī un sahib ko do.*

make it strong enough ; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling,

khūb use karā karo, aur us men bahut sā dūdh aur miśrī milāne se hamesha achchhī banegī, basharṭe ki pānī khūb khaultā ho.

bring the cold meat, fowl, tongue, salt fish, mango-fish, rice, and split peas in the twinkling of an eye,

thandhā gosht, murghī, jībh, namkin - machhlī, tapsi - machhlī, khushka aur dāl, pal-mārte lāo.

give me a cup of coffee and a little more sugar,

ek piyālī kahwa mujhe do aur thori sī shakkar ziyāda do.

boil some eggs, but do not let them get hard,

kuchh ande ubālo, par unhein sakht hone na do.

set the egg-cups and salt-cellars on that side, and the teapot and coffee-pot here.

andonī ke piyāle aur namakdān us ṭaraf rakkho, chāedān aur kahwe-dān yahān.

* Here *us* has been turned into respectful plural *un*.

what a blockhead you are to require repeated orders for such things ! *tum kyā aḥmak ho ! ki aisi chīzon ke wāṣṭe tum ko bār-bār hukm chāhiye.*

bring bread, biscuit, sweet-meats, cake, etc., *roṭī, biskut, miṭhā, i, kek, wa-ghaira lā,o.*

you know I cannot drink tea without cream, *tum jānte ho ki main malā, i bighair chā nahīn pī-saktā.*

the bread is very bad, and full of sand, *roṭī nihāyat buri, aur bālū bhari hū, i hai.*

discharge the baker if he ever dare to send such bread here, *nān-bā, i ko jawāb de denā agar kabhi wuh aisi roṭī bhejne kī jurat kare.*

the water with which this tea is made has not been boiling ; it has no taste at all, *jis pānī se yih chā banā, i ga, i hai wuh khaultā na thā ; is men lazzat muṭlak nahīn.*

these eggs are not fresh ; from whom have you brought them ? Never bring any to the table but those that are laid at home, *yih ande tāze nahīn, kis-se tum-ne liye hain ? gharailū andon ke siwā, e aur kuchh habhī mez-par mat lā,o.*

Exercise.—One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, “ I cannot increase the size of the head, but I will shorten the beard.” He sought for scissors, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp : when the hair took fire, the flames reached his hand ; upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

LESSON 43.—ON DINNER.

tell the cook to have the dinner ready at three o'clock,	<i>bāwarchī se kaho ki tīn baje sāhib, khānā taiyār rahe.</i>
sir, dinner is ready,	<i>sāhib, khānā taiyār hai.</i>
where is the soup and the soup-spoon ?	<i>shorbā aur shorbā pīne kā chamcha kahān hai ?</i>
bring a hot-water plate,	<i>garm pānī kā bāsan lā,o.</i>
some bread, potatoes, greens, cabbage, cauliflowers, turnips, carrots, cucumbers,	<i>kuchh roṭī, ālū, sāg, karm-kalla, phūl-kobī, shalgham, gājar, khīre.</i>

let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, oil, and everything of this sort.

let me have of every sort of vegetable on the table, and tell me the name of each.

what do you call that vegetable?

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson,

bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Hindūstānī dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave,

Exercise.—A person said to his servant, “If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly.” In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He

ek sāf rikābī, chhuri, kāntā, chamcha, namak, rātī; sirka, mirch, sahajnā, tel, aur sab chīzen isī tarah-kī mujhe do.

mez par har ek tarah kī tarkārī kuchh kuchh rakho, aur ek-ek kā nām mujke batā,o. us tarkārī-ko kyā kahte ho ?

har roz mere liye ek pakānā, aur jab main kā,ūn tab har ek kā nām mujhe batānā jabtak ki tum yih na janlo ki aisi har ek chīz kā main thik nām batā-saktāhūn.

harek chīz men bhī aisā hi karo, kyūnki is mufid zabān ke sikhne aur yād karne kā yih achchhā tarīka hai, ki sabak o tabak donon hī hain. kuchh gā,e kā gosht lā,o, bher kā gosht, bachhre kā gosht, machhlī, murghī, hiran kā gosht.

Hindūstānī khānā tum achchhā pakā-sakte ho ?

kis kis mewē kī ab fasl hai ? har kism se thorā thorā mere pās lā,o.

ham kal dihāt men khānā khā,enge, sab chīzen barwākt bhejo.

is mausam men yih gosht itni der thahregā ?

ab tum sab jā,o, rukhsat hai.

was very angry, and began to beat the servant; at which time a friend sent him some victuals. The servant said, "O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have got a beating."

LESSON 44.—ON NAMING, TELLING, SPEAKING, ETC.

what is the name of this? *iskā kyā nām hai?*
 what do you call this thing? *is chīz ko kyā kahte ho?*
 what do they call that in *usko Hindūstānī zabān men kyā kahte hain?*
 Hindūstānī? *tum kah-sakte ho-ki — sāhib kahān rahte hain?*
 can you tell me where Mr.— *tum apnī zabān men iskā nām to batāo.*
 tell me the name of this in *us kitāb kī bābat jo kuchh tum se maiñ ne kahā kisi se na kahnā.*
 your own language. *usktī marzī na thī jo mujh-se kahtā ki in donon sabakon men kaun kal-kā hai, aur kaun kal-kā hogā.*
 do not tell anyone what I said *āp apne naukar se jo kahte hain wuh māntā nahīn.*
 to you about that book, *us se kaho ki tū sakht daghā-bāz hai, aur apne ākā ke sāmne hamesha jhūṭh ke pul bāndhtā hai.*
 he would not tell me which of *achchha, maiñ us-se na bolūngā.*
 the two was yesterday's or *kyā 'ajab ki mujhe ghusṣā ī-jā,e aur use mār baiṭhūn.*
 to-morrow's lesson, *bas use mazdūrī dekar rukhsat kar-do.*
 your servant does not mind *jāb tum ne mere phir āne tak use ḥaharne kahā to usne kyā kahā?*
 what you say to him, *usne kahā ki mujhe kām hai, maiñ kisi tarah nahīn rah-saktā.*
 tell him he is a great rogue, *kyā tumne us se pūchhā ki wuh kām kis tarah kā hai?*
 and that he is always telling *hān, pūchhā to thā, magar usne kahā ki wuh bhēd kī bāt hai usko maiñ bayān nahīn kar-saktā.*
 his master no end of lies. (lit. he is constructing bridges of lies),
 well, I will not speak to him, as I may get angry and beat him; but give him his wages and dismiss him,
 what did he say when you told him to remain till I returned?
 he said he had business and could not possibly remain,
 did you ask him of what nature the business was?
 yes, I did ask; but he said it was an affair of secrecy which he could not divulge,

they speak English among themselves and Urdu with us, *wuh āpas meni angrezi bolte hain aur ham-se Urdu.*

they will know him to be a foreigner, though he speaks Hindūstānī very grammatically,

could I speak Hindūstānī I would with pleasure; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with everyone who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say in Hindūstānī,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

Exercise.—A poet went to a rich man, and bestowed great praises on him; at which the latter, being pleased, said, "I have not any money at command, but a large quantity of grain: if you come again to-morrow, I will give you some." The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, "Yesterday you promised to give me some grain, and I am now come for it." The other replied, "You are an egregious fool; you delighted me with words, and I have also pleased you; why, therefore, should I give you any corn?" The poet went away ashamed.

LESSON 45.—ON VISITING, SHOPPING, ETC.

bring the pālkī near me,
take me to Mr. —'s,

send the peon on before to see
if the gentleman be at home
or not,

wuh āpas meni angrezi bolte hain aur ham-se Urdu.

*wuh use pardesi hī jānenge,
agarchi wuh Hindūstānī zabān bahut bākā'ida boltā hai.*

agar main Hindūstānī zabān bolsaktā, to khushī se boltā, par afsos hai! ki us zabān meni main do jumle milā nahīn saktā hūn.

tum chand hī mahīnōn men bol sakoge, tumhein chāhiye ki aise har ek ādmī se bolā karo ki jo sahih taur par bolnā batā sake.

mujhe kis kadar afsos hai ki Hindūstānī zabān men jo wuh bolte hain main samajh-nahīn saktā.

gustākhī mu'āf main āp-se kahtā hūn ki mashk ke siwā, aur kisi se yih hone kā nahīn ki āp tarrārī se bol sakeñ.

*pālkī mere pās lā,o.
mujhe — sahib ke hān le-jā,o.*

piyāde ko āge bhej-do ki dekhe sahib ghar men hain ki nahīn.

bring the pālkī close to the door,
go as fast as you can,
ask if the gentleman has gone
out, and when he will return,
pālkī dār wāze se bhirā-do.
jītnā tez jā-sako jā-o.
pūchho ki sāhib bāhar ga-e
hain ki nahīn, aur kab phir
āwēnge.
tum apne sāhib ko merā salām
kahnā, aur yih chitthī unko
denā jab wuh phir ā-en.
tum ne — sāhib ke ghar kī
rāh gum kī, yih rāsta nahīn.
us ghar ke ādmiyon se kaho ki
tumko rāh dikhā-den.
Chīnā bāzār kī rāh lo.
is taraf raho, yā us taraf.
khabar-dār, us sānd ke pās
na jānā.
rāste kī us gard se bacho.
us jhappān ko āge jāne-do.
mere bhāī ke jhappān ke pichhe
raho.
chhātā (or chhatri) is taraf lā-o.
gārī ke pās mat jā-o.
pālkī nīche rakho. [hūn.
raho, main is dūkān men jātā.
is kitāb ki kīmat kyā hai?
main itnā na dūngā.
tum jo māngte ho, uskī ādhī
bhī kīmat na dūngā.
mujhe yih kitāb darkār nahīn,
lekin agar bahut sastī becho,
to main use molle-saktā hūn.
mere pās nakd nahīn hai, le kin
agar tum mere pichhe pichhe
ā-o, to mere ghar par tumko
rupai milenge.
kitāb apne sāth lānā, tab uskā
dām lenā.

give my compliments to your
master, and give this note
to him when he returns,
you have lost the road to Mr.
—'s house ; this is not it.
ask the people in that house to
show you the way,
go to the China bazar, [side,
keep on this side or on that
take care you do not go near
that bull,
keep clear of that dust on the
road,
let that chair go on before,
keep behind my brother's chair,
bring the umbrella to this side,
do not go near the carriage,
put down the pālkī,
stop, I am going to this shop,
what is the price of this book?
I will not give so much,
I won't give half the price you
ask,
I do not want the book, but if
you give it very cheap I may
purchase it,
I have no cash about me, but
if you will follow me you
will receive your money at
my house,
bring the book with you, and
then receive its price,

Exercise.—One day a tyrannic king, having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, "What is the character of the king of this country? is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No."

The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

LESSON 46.—ON WALKING, RIDING, ETC.

he is gone out somewhere to walk,

I shall go out also, and walk round the fort,

in my country people walk a great deal,
can you walk much?

I like walking very much, and, were I not lame, I would walk out with you,

walking in the open field when it is cool is highly beneficial to health,

do not walk among that grass, lest you tread on a snake,
is the horse ready?

put the saddle well on,
hold the bridle till I be fairly mounted,

take up the stirrup one hole,
see that the reins are strong and kept in constant repair,

here, you groom, hold the horse, I must dismount for a little,

take care, he will break away from you,

see is that ground proper for the horse to go over,

coax him that he may not be restive,

wuh phirne ko kahīn bāhar
gayā hai.

main bhī bāhar jā, ūngā aur
kil'e kī chāron ṭaraf phir-
ūngā.

mere mulk men log bahut
paidal chalte hain.

tum bahut chal sakte ho?

main pā, on chalnā bahut pa-
sand kartā hūn, aur agar
langrā na hotā to āp ke sāth
bāhar jātā.

ṭhande waqt maidān men
phirnā tandurustī ko bahut
mufid hai.

us ghās par mat phiro, mabādā
kisi sānīp par pā, on pāre.

ghorā tayār hai?

achchhī ṭarah zīn bāndho.
lagām thāme raho jab tak main
achchhī ṭarah sawār na ho
jā, ūn.

rikāb kā ek ghar charhāo.
deko bāg mazbūt hain ki nahīn,
aur hamesha unhen thik
ṭhāk rakho.

sa, īs, idhar ā, ghorā pakar,
zarā mujhe utarnā hai.

khabardār! wuh tumhāre hāth
se chhut-jā, egā.

deko to wuh zamīn ghore ke
chal-nikalne ke lā, ik hai ki
nahīn.

use chumkāro ki be-chainī na
kare.

put a cloth over the horse's eyes,	ghore ke muñh par andheri dālo.
where is the saddlecloth, crupper, the bit, bellyband, martingale, etc.	zin-posh, dumchī, dāhāna, petī, zerband waghaira kahān hai ?
examine the place carefully, and see how far the water comes up,	us jagah ko ba-khūbī jāncho, aur dekho ki pānī kahān tak ātā hai.
you must not give the horse water now whilst he is so very warm.	ghore ko pānī na denā chāhiye jab tak ki wuh aisā garm rahe.
is this a quiet horse?	yih gharib ghora hai ?
does he stand fire?	top aur banduk ke chhūtne se bharaktā to nahīn ?
walk him about, rub him well down, and take care, at your peril, that he does not catch cold,	use ṭahlāo, achchhī ḥaraḥ malo, aur agar use sardī pahuñchi to tum jāno.

Exercise.—A learned man used to attend a mosque, and preach to the people. One of the congregation wept constantly. One day the preacher said, " My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept : " The learned man does not make any impression on our minds ; what kind of a heart must you have to be always in tears ? " He answered, " I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died : now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

LESSON 47.—ON SPORTING.

is there much game in this neighbourhood?	is gird-o-nawāḥ men bahut shikār hai ?
there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game,	arne to bahut hain, aur kuchh sher bhī, aur har ḥaraḥ ke hiran aur chhoṭe chhoṭe shikār.
in every field there are partridges and quails, and that swamp is full of snipe and water-fowl,	har ek khet men tītar aur baṭerein hain, aur wuh jhīl chahiyon aur murghābiyon se bharī hai.

clean all the guns well, and put up a few bullets also for the large guns,

call some of the villagers to show the usual haunts of the game,

behind that bush there are two wild buffaloes ; do you fire at the one towards the left, I shall take the other,

you have hit the mark, but I have missed,

how many snipe have you killed ?

do you think there is any game here, or any beast of prey ?

when it gets cool, towards the evening, we shall go to that wood ; perhaps we may see something or other.

if you can swim, bring out that duck and those two geese ; the duck has dived, but will soon appear again,

give me some small shot and a turnscrew ; this powder is damp—dry it a little in the sun,

take the people with you, and beat all the bushes well,

keep close there, I see a tiger near that bush,

why do you fire in that careless manner ? you will wound the country people,

take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men.

have you brought the fishing apparatus with you ? there are some good fishing stations here,

*sab bandūken achchhī tarah
sāf karo, aur kuchh goliyān
bhi barī bandūkon ke liye
rakho.*

*kuchh, gā, on wālon ko bulā,o,
ki dikhā-den kahān akṣar
shikār rahte hain.*

*us jhārī ke pichhe do arne
hain ; tum bā,īn taraf ke ek
par golī chalā,o, main dūsre
par.*

*tum ne to nishānā mārā magar
main chūk-gayā.*

*kitnī chāhiyān tum ne mārī
hain ?*

*tum jānte ho ki yahān skikār
hai, yā ko, ī darinda jānwar ?*

*jab shām-ko kuchh thandhā
ho, tab ham us jangal mei
jā, ēnge, shāyad kuchh na
kuchh nazar ā,e.*

*agar tum pair-sakte-ho, to us
bat ko aur un donon hāison
ko lā,o ; bat ne to dūbkī
mārī, lekin phir wuh abhī
nazar āwegī.*

*thore se chhoṭe chharre mujhe
do, aur pech-kash ; is bārūt
mei sardī pahunchī hai
zarā dhūp dikhā,o.*

*logon ko sāth lo aur jangal
achchhī tarah jhāro.*

*wahān chhipe raho, us jhārī ke
pās ek sher nazar ātā hai.*

*kyūn us tarah be-khabar ban-
dūk chalāte ho ? dihātiyon
ko ghā,il karoge.*

*achchhī shist bāndho, ghabrā,o
mat, par golī sher ke sir mei
bithā,o nahīn to ham sab
mare.*

*machhlī mārne kā asbāb tum
apne sāth lā,e ho ? Yahān
machhlī mārne ke ka,ī ach-
chhe thikāne hain.*

Exercise.—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me why did you go after another woman?" The man was confounded and went away in silence.

LESSON 48.—ON TRAVELLING.

how many stages is Delhi from this town?	is shahr se Dihlī tak kai manzilen̄ hain̄?
is your boat ready?	tumhārī kishtī taiyār hain̄?
are all you people ready to go a voyage to Benares?	tumhāre log sab tayyār hain̄ ki daryā kā safar Banāras tak karen̄?
what is the hire of this boat for two months?	is kishtī kā kirāya do mahīne ke wāste kitnā hogā?
at which hour does the tide serve to go up the river to-day?	āj kis waqt jawār hogā jo ham chārhā, o kī ṭaraf jā, en̄?
we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way,	hamen̄ aise safar men̄ har ek zarūrī larvāzim aur ārām ke sāmān sāth liye bighair chalnā na chāhiye ki aise (lawāzim wagħairā) raste men̄ kam milte hain̄.
both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible.	kħarch aur mushkilāt se bachne ke wāste ham ko chāhiye ki makdūr bhar asbāb kam karen̄.
I am not going by water, I prefer going by land,	main̄ tarī kī rāh se na jā, ūngā, kħushkī ki rāh bihtar hogī.
we must have everything well packed to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers,	hamen̄ chāhiye ki 'alāwa un 'ām hādiṣon̄ ke jo sab musāfiron̄ ko lāhik hote hain̄, khāṣ naukaron̄ kī għafat se bħi bachne ke liye sab chīzon̄ ko achchħi ṭaraf se bandhwu leñ.

come, chairman, in whose service are you, and when did you arrive in Calcutta? how many other chairmen are with you?

desire the people always to pitch the tents near water, and, if possible, under trees.

are they all your countrymen only, or your relations?

what tribe of chairmen is there here who make more money than the rest?

what district is this village in, and who is the magistrate of it?

how very highly cultivated the country is through which we passed to-day!

tell the proprietor of that village to send some of his people in the evening to beat up the game for us,

take care that everything is paid for, and that no violence be used against the villagers,

kyūn mahre, tum kis ke hān kahārī karte ho aur Kalkatte men kab se ā,e ho? tumhāre sāth kitne aur kahār hain?

logon se kah-do ki hamesha pānī ke nazdīk khaima khārā karen, aur agar hoseske, to darakhton ke tale.

wh sab nire tumhāre des bhā,ī hain ki nātē rishte ke? kaunsi zāt kahāron kī aisi hai ki ziyāda rupa,ī auron se yahān kamā saktī hai?

yih gā,ōn kis zil'e men̄ hai? aur yahān kā hākim kaun hai?

jis sarzamīn ko āj ham fai karke ā,e wahān kī khetī kyā khūb hai!

us gā,ōn ke zamīndār se kaho ki shām ko apne ka,ī ādmī bhej-de, ki hamāre wāste shikār gher-lā,ēn.

khabardār sab chīzon kī kīmat dī-jā,e, aur bastī wālon par kuchh zulm na ho.

Exercise.—A miser said to a friend, “ I have now a thousand rupees, which I will bury out of the city, and I will not tell this secret to anyone besides yourself.” In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, “ Excepting that friend, no other has taken it away ; but if I question him, he will never confess.” He therefore went to his house, and said, “ A great deal of money is come to my hands, which I want to put in the same place ; if you will come to-morrow, we will go together.” The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

LESSON 49.—WITH A MUNSHI.

munshī sāhib, I am very glad to see you; why have you been absent so long?

have you brought me the works of Saudā?

can you teach me both the Hindūstānī and Persian languages?

what are the best books?

do not allow me to pronounce badly,

do not use so many hard words,

tell me a short history, or the news of the day; for, unless we converse much together, how can I learn to speak?

your business is to teach me the real pronunciation and idiom of the language,

is this correct or not?

pray, sir, in your opinion, is Hindūstānī or Persian the more difficult?

as to the difficulty of Hindūstānī there can be no doubt, but it is more necessary than Persian; we are therefore striving to learn it. Can you teach us?

do say, in your opinion, for the person who has transactions of all sorts with both the high and the low throughout Hindūstān, of these two languages, viz. Hindūstānī and

munshī sāhib, mujhe āp ko dekhkar bahut khushī hū, i itnī muddat āp yahān kyūn na ā,e?

mere wāṣṭe Saudā kī kulliyāt lā,e hain?

Hindūstānī aur Fārsī zabān dono āp mujhe pāṛhā sakte hain?

kaun sī kitāben sab se achchhī hain?

burā talaffuz mujhe karne na dijiye.

aise mushkil alfāz na istī'māl kijiye.

ek mukhtasar kiṣṣa, yā āj kal kī khabar mujh se kahiye; kyūn ki agar ham bāham khūb guftgū na karenge to main bolnā kyūnkar sikhūngā?

āp kā yihī kām hai ki sahīh talaffuz aur zabān ke muhāware mujhe sikhāeñ.

yih thik hai ki nahīn?

kahiye sāhib āp ki dānist men Hindūstānī zabān yā Fārsī kaun-sī ziyāda mushkil hai?

Hindūstānī zabān ke ishkāl men to kuchh shubha nahīn lekin Fārsī se uskī ziyāda zarūrat hai, isī wāṣṭe ham uske sikhne kī koshish karte hain, āp hameñ sikhla-sakenge?

bhalā kahiye to, āp ke khayāl men us shakhs ke wāṣṭe jo har ḥarāḥ kā kār o bār aur sarokār chhoṭe aur bare donon kīsm ke logon se tamām Hindūstān men

Persian, which is the more requisite?

in acquiring Hindūstānī, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

sir, your remark is just; and I am surprised that other English gentlemen do not think the same way.

in European languages we reckon eight or nine parts of speech; in Hindūstānī you reckon only three, viz. the noun, the verb, and the particle,

rakhtā ho, use Hindūstānī aur Fārsī donon men se kaun si zabān ziyāda ẓarūrī hai?

Hindūstānī zabān kī tahsīl ke bāre men āp kī kyā ṣalāḥ hai, ṣāf kahiye ki main us ke hamūjib zabān sīkhūn, āp kā is bāt kā hamesha ihsān-mand rahūngā.

āp durust farmate hain; aur ta' ajjub hai ki aur ṣāhibāni Angrez aisā nahīn khayāl karte.

Faraīgī zabānoni men kalime kī āṭh yā nau kismen hain; Hindūstānī men ṣirf tīn hain, ya' ne, ism aur fī l aur harf.

Exercise.—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groon! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head tomorrow, or you, sir."

LESSON 50.—WITH A NATIVE OFFICER.

the recruits will go to ball practice every evening,
when was this man enlisted ?
press the butt well to the shoulder,
pull the trigger strong with the middle finger,
at what time does the battalion march to-morrow morning?
how many men are for piquet to-night?
pray, sir, to what regiment do you belong ?
is your whole regiment at present quartered here, or elsewhere ?
do you know where it was first raised ?
what rank do you hold, and how long have you been an officer ?
what is your pay, and do you receive the whole monthly or not ?
under such officers as you in our army, how many men are generally placed ?
does a soldier's continuance on guard last from sunrise till nine o'clock, or till twelve o'clock ?
have you clearly understood all that I have said or not ?
be not in the least apprehensive in answering me ; speak whatever you please without reserve, I will not take it in the least amiss,

har roz shām ko na,e sipāhī chānd mārī ke wāṣte jā,ēnge.
yih kab bhartī hū,ā ?
kunda moṇdhe par achchhī taraḥ dabā,o.
bīch kī ungī lablabī par zor se dābo.
fajar kis waqt pālṭan kūch karegī ?
āj rāt kitne jawān "bikāt" kī naukarī ke wāṣte hain ?
kaho, miyān tum kis pālṭan ke ho ?
āj-kal tumhārī tamām pālṭan yahān ta'īnāt hai ki aur kahīn ?
tumhen kuchh ma' lūm hai ki wuh pahle kahān kharī hū,ī thi ?
āp kyā' uhda rakhte hain, aur kab-se 'uhde-dār hū,e hain ?
āp kī tankhwāh kyā hai, aur āp ko māh-ba-māh pūrī miltī hai ki nahīn ?
āp se 'uhdedārōn ke mā-taht hamāre yahān ke lashkar men, kitne jawān akṣar rahte hain ?
fajr se pahar din charhe tak sipāhiyon kā pahra rahtā hai, yā fajr se do pahar tak ?
jo kuchh maiñ ne tum-se kahā so tum use achchhī taraḥ samajh-liye ?
jawāb dene men kuchh khauf mat karo ; jo kuchh ho so be dharak kaho, ham hargiz burā na māneinge.

Exercise.—A certain man went to a darwesh, and proposed three questions: First: "Why do they say that God is omnipresent? I do not see Him in any place; show me where He is." Second: "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good." Third: "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *kāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *kāzī*, having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain; then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God—I did not strike him without the will of God—what power do I possess? and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *kāzī* highly pleased with the darwesh's answer.

LESSON 51.—WITH A HEAD SERVANT.

do you speak our language?
yes, sir, I can speak a little

English,

I have not yet learned to speak
Hindūstānī,

where do you now live?

pray what is your name? let
me know also your master's
name,

how long have you been in
that gentleman's service?

where is your native country,
and how far may it be hence?

do people in general go there
by land or water?

what is the most important
article of trade in that
country, and what things are
produced in greatest abundance
there?

*tum hamārī zabān bolte ho ?
hān śāhib, maini Angrezi kuchh
kuchh bol saktā hūn.*

*maini ne ab tak Hindūstānī
bolnī nahīn sikhī.*

*tum āj-kal kahān rahte ho ?
kyūn jī, tumhārā nām kyā hai ?
aur apne śāhib kā nām bhī
batlā,o.*

*kab se us śāhib ke hān naukar
ho ?*

*tumhārā waṭan kahān hai,
aur yahān se kitni dūr hogā ?*

*wahān akṣar log khushkī kī
rāh se jāte hain ki tarī se ?*

*us mulk mein saudāgarī kī
sab se barī jins kyā hai ? aur
wahān kyā kyā chīz ēn kasrat
se paidā hotī hain ?*

are your parents alive or not, and do you ever go to see your relations and friends?

tumhāre mān bāp jite hain ki nahīn, aur tum kabhī apne 'azīzōn doston kī mulākāt ko bhī jāte ho ?

do you know at what rate copper sells in the market here?

tumheñ kuchh khabar hai ki tānbā yahān bāzār men kis bhājō biktā hai ?

what, cannot you even say that one pice worth of copper will be the weight or size of a pice or not?

kyā tum itnī bāt bhī nahīn kah sakte ki ek paise kā tānbā paisā bhar hogā ki nahīn ?

do you know nowadays at what rate a seer of milk sells in the city, and in the country for how much?

in dinōn tum jānte ho ki ser bhar dūdh shahr men kitne ko biktā hai ? aur bāhar kitne ko ?

you may now depart,

bas ab tum jājō, rukhsat hai.

Exercise.—A certain king had a wise wazīr, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazīr ; they answered that, having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazīr, and asked, “ O wazīr, what offence have I committed that you quitted my service ? ” He answered, “ Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate, whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me whilst I rest : fourthly, I was always afraid that if you should die I might experience some misfortune from enemies ; now I serve a God who is immortal, neither can enemies do me any injury : fifthly, with you I was afraid that if I should have committed a fault you would not have forgiven me ; but He whom I now serve is so merciful that if I commit a hundred sins every day he pardons me.”

LESSON 52.—BETWEEN A EUROPEAN DOCTOR AND A NATIVE PATIENT.

tell me what is the matter with you, how long have you been ill? how did the fever attack you at first?

kaho tumhārā hāl kyā hai. tum kab se bīmār ho ? pahle tumheñ bukhār kyūn-kar āyā thā ?

with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone,

after some time a perspiration broke out, which relieved me much, and I fell asleep,

what medicine have you taken? none with any regularity,

you must take some active medicine,

I suppose you have no appetite,

let me feel your pulse, put out your tongue,

I suspect there is something wrong with your liver, let me well examine it; does that pain you?

yes, that is the very spot where the pain is most acute,

do whatsoever you please with me, for I have great confidence in your prescriptions,

I shall send you some medicines; and you are to take them in the evening according to my instructions,

barī thand aur larze se, aur tamām bādan men dard, aur dard-i sar bhī hū̄ā thā, aur ma'lūm hotā thā ki goyā ko, i sard pānī merī rīrī par dāltā hai.

thorī der ke ba'd pasīnā āyā, us se tabī'at ba-hāl hū̄ī, aur merī āikh lag-ga, i.

tumne kyā dawā khā, i hai? pābandī ke sāth (or thikāne se) ko, i dawā nahīn khā, i.

ko, i kuwwat kī dawā tumko khānī paregi.

main samajhātā hūn ki tumko kuchh bhūkh nahīn.

tumhārī nabz dekhūn.

apnī zabān bāhar nikālo.

mujhe shak hai ki tumhāre jigar men kuchh kharābī hai.

zarā ṭaṭolūn to, kyūn ab dukhtā hai?

hān, usī jagah dard shiddat se hai.

jo āp chāhen so karen mujhe āp ke nuskhoñ par bañā i tikād hai.

main tumko kuchh dawā, eñ bhej-dūngā; aur jis tarah kahūn usī tarah shām ko unhen hkānā.

Exercise.—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have

a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence ; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless, his speech is wisdom, and such a meal will be productive of health.

LESSON 53.—BETWEEN A CIVILIAN AND A SARISHTA-DĀR,
OR NATIVE OFFICIAL.

pray, *sarishta-dār* *ṣāhib*, are *sarishta-dār* *ṣāhib* *āp* *māl* *ke*
you somewhat versed in the *kām* *se* *kuchh* *wākif* *hai* *n* *ki*
revenue department ? *nahi* ?

what do they call a lease, and *paṭṭā* *kisko* *kahte* *hai* *n*, *aur*
what its counterpart ? *cabūliyat* *kyā* *hai* ?

do the farmers pay the revenue *asāmī* *māl-guzarī* *kist-wār*
to Government by instal-
ments or in the gross ? *adā* *karte* *hai* *n* *yā* *yak-musht* ?

does this species of revenue *is* *tarah* *kā* *mahsūl* *aksar* *fasl*
come in before, or during, *ke* *āge*, *pahuṇchtā* *hai* *yā* *uske*
or after the crop ? *bīch* *mei*, *yā* *uske* *pīchhe* ?

does free land, or that not *mū'āfi* *yā'* *ne* *lā-khīrāj* *zamīn* *se*
assessed, pay anything at *kuchh* *bhī* *sar* *kār* *mei*
all to Government, or not, by *dākhil* *hotā* *hai* *yā* *nahi* ?
way of acknowledgment ? *salāmī* *yā* *naZRĀNE* *ke* *taur*
par ?

who used to settle formerly *parganōi* *kī* *tashkhīs* *āge* *kaun*
the assessment of the several *kartā* *thā* ?

in what respect does the *kānūnō* *aur* *paṭwārī* *mei* *fark*
county registrar differ from *kyā* *hai* ?

pray tell me the true state of *zarā* *ṭhīk* *ṭhīk* *batā*, *o* *to* *ki* *gā*, *o* *in*
what are called *shikamī* portions *yā* *chakōn* *mei* *shikamī* *honā*
of a village or farm, *kyā* *bīt* *hai* ?

is any paper called a deed of *kisi* *kāghaz* *pattar* *kā* *nām*
abdication or rejection, and *bāz-nāma* *hai* *yā* *bāz-da'wā*,
what does it imply ? *aur* *uske* *ma'ni* *kyā* *hai* ?

in these days, when constables *is* *zamāne* *mei* *jab* *kisi* *zamīn-*
are put over any landowner, *dār* *par* *muḥassil* *chhuṭe*
is dunage exacted, or not, *hai* *ṭalabānā* *lagtā* *hai* *ki*
and to what amount ? *nahi*, *aur* *kis* *kadr* ?

in the country does the contracting farmer or the land-holder receive the sustenance money?

what is the name of the paper which contains an account of the tanks, orchards, boundaries, etc., of any village?

they call it *muwāzana*, or boundary sketch,

mufassal men mustājir ko nānkār miltī hai ki zamīn-dār ko ?

jis kāghaz men kisi gāon kī zamīn, tālāb, bāghāt, siwāna, wa-ghaira kā ahwāl likhā hū,ā hotā hai uskā nām kyā hai ?

usko muwāzana yā rakba-bandī kahte hain.

Exercise.—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandip (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind."

LESSON 54.—ON HOUSEKEEPING.

butler! have you brought a (*khānsāmān!*) *tum* (*bāwarchī*) *lā, e ho ?*

yes, madam! one has come to-day; he is present here, can you *cook*?

yes, madam! I can prepare twenty or twenty-five *dishes*, have you any *certificates*?

yes, madam! certificates from ten or twelve *gentlemen*,

your *certificates* are good; but I will not give you such *high wages* just now,

madam can please herself; first see my work; should it be approved, you will *of yourself* give what will satisfy me,

hān (*mem-ṣāhib*), *āj ek āyā hai ; yih hāzir hai.*

tum (*khānā-pakā*) *sakte ho ?*

hān mem-ṣāhib, bīs pachīs ṭarāh kekhāne taiyār karsaktā hūn.

tumhāre pās kō, ī chitthī hai ?

jī hān mem-ṣāhib, das bārah (sahib-logon) *kī chitthiyān hain.*

tumhārī chitthiyān to achchhī hain lekin abhī ham (itnī tankhwāh) na denge.

(huzūr mālik hain); pahle kām dekhlen; pasand hogā to āp hī mujhe itnā denge ki merā pēt bhar-jā, e.

I will try you for a month, and for that time pay you seven rupees ; after that, if your work be good, I will pay you ten rupees a month, very well, madam ! I will work,

butler ! tell this man that we want the little breakfast early every day, at seven o'clock, breakfast at eleven, tiffin at three, and dinner, in the evening, at eight o'clock, breakfast is on the table, the curry is good, but the cutlets are spoiled, if he remain a short time, he will learn what kind of food you eat,

two guests (outsiders) will dine here to-day ; get whatever is required from the market at once,

bring a roasting fowl and some chickens,

the butcher has not brought mutton to-day,

has not the baker come yet ?

make two or three toasts, the master and mistress both dine out to-day,

the butter-man has not come yet, and breakfast-time is at hand !

let someone go quickly, and bring the butter soon,

the tinning of the cooking utensils is all off, send for the tin-man,

the cooking ingredients also are finished,

nurse ! bring baby ; the master is going out, and wants to kiss it,

ek mahīne ham (tumhārā kām dekhēnge), tab tak sāt rūpāi dēnge, pīchhe kām achchhā hogā to das rūpāi dēnge.

(achchhā huzūr), main kām karūngā.

khānsāmān ! ise batā-do ki sawere roz sāt baje (chhotī hāzīrī), gyārah baje (barī hāzīrī), tīn baje (tifān), aur shām ko āth baje (khānā) hamen chāhiye.

(hāzīrī) mez par hai.

kārī to achchhī hai, lekin (kaṭlis khariāb ho-gayā).

thore din rahegā to (jān jā egā) ki āp (kaisā khānā) khāte hain.

āj (bāhar ke do sāhibon) kā khānā hogā ; (jo kuchh chāhiye) abhī bāzār se mol le-ā,o.

(kabābī murghī) āur kuchh chikan (chūze) lā,o.

āj (būchar) (maṭan) nahīn lāyā.

10ṭi-wālā ab tak nahīn āyā ? do tīn (ṭost) banā,o.

āj sāhib aur mem (donon kā khānā bāhar hai).

makhaniyān ab tak nahīn āyā, aur hāzīrī kā wakt (ā-gayā).

(ko, ī jald jā,e) aur makkhan (daur-kar) lā,e.

bartanōn par (kala', ī) nahīn rahī (kala', ī-gar) ko bulā,o.

(maṣālih) bhī khatm ho-gayā hai.

(āyā !) bābā ko lā'o sāhib bāhar jāte hain, (chūma lenā) chāhte hain.

nurse, see what the child is doing ! *āyā ! dekho (bābā) kyā kartā hai !*

tell the groom to get the buggy ready, the master is going out, *sa,īs se kaho (bagghī tāiyār kare), sāhib bāhar jāte hain.*

let him get the phaeton ready at four o'clock; we shall go out for a drive, *chār bajē (fīṭān) tāiyār kare, ham (hawā khāne) jāēnge.*

groom! bring the horse quickly, *sa,īs ! ghorā jaldī lā,o.*
I am saddling it, sir ! *sāhib (zīn kas rahā) hūn.*

the captain's horse goes both in the saddle and in a carriage, *(kāptān-sāhib) kā ghorā (zīn-sawārī bhī detā) aur gārī men bhī lagtā hai.*

I always prefer riding (on horseback), *ham hamesha (zīn-sawārī) pasand karte hain.*

this horse is very vicious, *yih ghorā barā (naṭkhaṭ) hai.*

the horse has dropped a shoe; send for the farrier, *ghore kā ek na'l gir-gayā (na'l-band) ko bulā,o.*

shoe the horse, *ghore ke (na'l lagā,o).*

have the saddle mended, *zīn kī (marammat karā,o).*

sweeper ! sweep the place, *(mihtar !) jhārū do.*

sweeper ! come here; see how filthy this room is, *mihtar ! yahān ā,o dekho yih (kamrā) kaisā mailā hai.*

madam ! I have but just swept it; the children have littered it again, *mem sāhib (abhi to jhār gayā thā) bābū logon ne phir (kūrā kar-diyā).*

washerman ! what sort of clothes have you brought? *(dhobi !) tum kaise kapre lā,e ho ?*

sir ! nowadays the water is dirty, *sāhib (āj-kal) pānī mailā hai.*

why don't you clear it with alum ? *tum (phitkīrī) se kyūn (safā) nahīn karte.*

I do, sir, and yet it remains dirty, *sāhib ! (kartā to hūn), (phir bhī) mailā rahtā hai.*

you are very careless; you have not even done the ironing well, *tum bāre (sust) ho; (istrī) bhī achchhī nahīn kī.*

tailor ! how have you sewn this ? *(darzī !) yih tum ne kaisā siyā hai ?*

stitch nicely, *tum (bakhiyā achchhā kiyā karo).*

sew the master's shirt soon, *sāhib kā (kamīṣ) jald (sī,o).*

bearer ! take a letter and post it, and if any letters for me *berā ! chitthī le jā,o (dāk men dāl-ā,o), aur hamārī chitthī-*

have arrived, bring them with you, *yāñ ā, ī hoñ, to lete ā,o.*

I have posted the letter, sir ! The English mail has not yet arrived ; the post-master said it would arrive late to-day, *ṣāhib, chīt̄hī dāl-āya (wilāyat kī dāk) abhī nahīñ ā, ī, post-māstar kahtā thā ki āj der men ā, egī.*

who is going round the bungalow ? *(baingle) kī (chāronī ṭarf) kaun ghūmtā hai ?*

what gentleman's house is that ? bring some fire and a cheroot, bearer ! get the bath water, see who that is coming in a phaeton, it is the major, let the gentleman come in, give him my compliments, bring a chair, and some tea for the gentleman, tell the peon to remain in attendance, where is the *punkhe-wālā* gone ? tell him to pull the *pankhā*, who brought the major's letter ? *wuh kis ṣāhib kī (kothī) hai ? āg lā,o, aur (churut). berā nahāne keliye pānī rakkho. dekho to (fīṭan par) kaun ātā hai. (mejar-sāhib) hain. sāhib ko āne do (salām kaho).*

he is present there, sir ! tell him to give my best compliments to his master, the water-man has not put water in the bath-room to-day give the *munshī* my compliments, well, *munshī* ! where were you yesterday ? sir ! there was a great deal of rain yesterday, I was unable to come, never mind ! at what rate does grain sell nowadays ? wheat sells at twenty seers, and grain at twenty-two, *kursī lā,o, aur ṣāhib ke liye (chā) lā,o. (chaprāsī) se kaho hāzir rahe. (pankhe-wālā) kahāñ gayā kaho pankhā khīnche. mejar-ṣāhib kī chīt̄hī kaun lāyā hai ? huzūr, wuh hāzir hai. kaho, ṣāhib ko (bahut bahut salām) kahe. bhishtī ne āj (ghusl-khāne) men pānī nahīñ bharā. (munshī) ṣāhib ko hamārā salām do. (munshī jī !) kal āp kahāñ the ? sāhib ! kal (pānī bahut) barastā thā (ā na sakā). kuchh parwā nahīñ. āj kal (anāj kā kyā bhā,o hai ?). (bīs ser) gehūñ aur bā,īs ser (chanū) biktā hai.*

LESSON 55.—ON GENERAL BUSINESS.

sarkār, take the draft and bring the money: be quick, what must be done? it is now eleven o'clock,
 be quick, that I may have the money in time,
 let me have it by two o'clock, go to the counting-house, and speak to the head sarkār,
 tell the sarkār to take bank-notes and pay the amount of the draft,
 the money must now be sent to Mr. —
 request Mr. — to order what remains to be paid in before three o'clock,
 have you ever been to Mr. —'s garden?
 sir, I go that way every day,
 you must go there immediately, else nothing will be done,
 send a sarkār to hire a boat,
 I will go to Chaurangi to-day, go to the China Bazār, and buy a pair of globe lanterns,
 who will collect the bills?

sarkār hundī lejā,o aur rū-pai jald lā,o.
 kyā karnā hogā ? abhi gyārah baje hain.
 jaldī jā,o, ki mujh ko wakt par rūpai miljā,en.
 do baje tak mere pās hāzir karo.
 daftar-khāne men jākar bare sarkār se kaho.
 sarkār se kaho ki bank-lot lekar hundī ke rūpai adā kare.
 rūpai abhī fulāne sāhib ko bhejne hōnge.
 fulāne sāhib se' arz karo, ki tīn baje se pahle bākī rūpai adā karen.
 tum kabhī fulāne sāhib ke bāgh men ga,e ho ?
 sāhib, main har roz us rāh se jātā hūn.
 tum wahān isī wakt jā,o nahīn to kuchh na hogā.
 sarkār ko ek kishtī kirāya karne ke liye bhejo.
 main āj Chaurangi jā,ūngā.
 Chinā bāzār jākar do gol lālten mol-lā,o.
 kaun bil kā rūpiya wusūl karegā ?

Exercise.—There was a king, who had no son; he tried many remedies and expedients, but derived no advantage whatever from them; he was therefore greatly dejected, but would not discover the cause of this to any one. By chance, a strolling mendicant arrived; he then disclosed this his affliction to him, on which the holy man wrote out a charm, and thus prescribed: "After dissolving this in rose-water, you must drink it along with your queen; and on your having a son, you must call him *Mihr Munīr*, bestowing on him every science and all sorts of accomplishments; but beware of marrying him against his consent." Having thus directed, he wandered away. This divine prescription being dissolved in rose-water, the king and

queen drank it off, and by its blessed influence they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him, was all put in practice.

LESSON 56.—*In continuation.*

Aghājān is clever in collecting *Āghājān bil ke rupai wusūl karne men khūb hushyār hai.*

it is very difficult to get money of such a one,

I have been to the bazar : sugar is now $3\frac{1}{2}$ seers a rupee,

it will be better to wait a few days, and then buy the cloth,

of what use are such people? they know nothing of business,

I understand business—I am not easily imposed upon,

raisins are six seers for a rupee, buy about one thousand rupces' worth,

there is no understanding the bazar prices,

in Calcutta, the bazar rate is scarcely for two hours alike,

I made a deposit; to-morrow I shall see them weighed,

see that you are not imposed upon,

have you compared them with the sample? do they agree?

two or three packages are superior,

go and procure a pass for the things that are ready,

fulāne śāhib se rūpiya milnā bahut mushkil hai.

main bāzār gayā thā, chīnī ab rūpai kī sārhe tīn ser hai.

thoṛe din sabr karke kaprā mol-lēnā bihtar hai.

aise ādmī kis kām ke hain? wuh kuchh kām nahīn jānte.

main kārbār jāntā hūn, mujhe fareb denā āsān nahīn.

kishmish rūpai kī chha ser hai. ek hazār rūpai kī mol-le-lo.

bāzār kā nirkh thīk mā'lūm nahīn ho-saktā.

Kalkatte men bāzār kā nirkh do gharī eksān nahīn rahtā.

main ne bai'āna diyā hai, kal chīzen wazn karwālūngā.

khabardār, kahīn tum thage na jā,o.

tum ne unko namūne se milāliyā hai? wuh milte hain yā nahīn?

do yā tīn baste sab se bihtar hain.

jo jo chīzen taiyār hain, jā,o, aur unke wāṣṭe pās le-ā,o.

Exercise.—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him: “ You must manage to catch this fawn alive—surround it on all sides; if we thus get it, so much the

better; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 57.—*In continuation.*

get a boat, and send them on board the ship, sir, the captain's sarkār said the goods cannot be shipped to-day, don't mind what the sarkār says, but mind what I say, sir, as you bid me, I am going, go and ask the head sarkār when the ship sails, and bring me word, piyādā, call the cashier, how much was collected yesterday? keep the money by you, don't pay away any, what is the discount on the Company's paper in the bazār? if you purchase the Company's paper of six per cent interest, the discount is two rupees six annas; if you sell, it is two rupees eight annas, take these four thousand rupees, with what money has been received for bills, and buy Company's paper, send these letters as directed, *ek kishtī kirūya karke unhen jahāz par bhej-do.* *sāhib, kaptān ke sarkār ne kahā, ki āj jahāz men yih chīzen lad na sakengī.* *sarkār jo kahtā hai use mat māno, main jo kahtā hūn use suno.* *sāhib, ap ke hukm se main jātā hūn.* *jāpo aur bare sarkār se pūchho jahāz kab khulegā, aur mujh ko khabar karo.* *piyāde, tahwīldār ko bulāo.* *kal kitnā rūpiyā jama' hūā thā?* *rūpai apne pās rakho us se kuchh kharch mat karo.* *bāzār men Kampanī ke kāghaz par kyā batā lagtā hai?* *agar tum chha rūpai saīnkṛe sūd kā Kampanī kā kāghaz kharīdo to do rūpai chha āne batā lagegā, aur jo becho to dā, ī rūpiyā,* *yih chār hazār rūpai aur tamassuk ke rūpai sab lejākar Kampanī kā kāghaz mol-lāo.* *ye chittiyān unke unke thikāne bhej-do.*

Exercise.—While in this perplexity the eyes of the prince lighted on a dwelling, and thinks he, "Well, let me at least learn to whom this house belongs." He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, "With your leave may I remain all night here?" "By all means, my child," replied the venerable man, "the house is at your service." Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, "Pray who are you, young gentleman, and why have you come here?" He then related the whole of his late adventure. In the meantime, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeissance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 58.—*In continuation.*

bring those goods in carts from *parmit-ghar se wuh chīzen gāriyon mei le-ā,ō.*
 the custom-house,
 you must attend to everything, *tumheni sab bātoni kā khayāl karnā pāregā.*
 put the godown No. 2 into *dūsre nambar kā godām durust karo, aur dekho kuchh nuksān na hone pā,e.*
 order, and see that there is *agar tum sab chīzon kī khābardāri na karoge, to kaun karegā?*
 no damage,
 if you don't look to everything, *maiñ bāhar jātā hūn, khabar-dār, ki jab maiñ lauṭkar ā,ūn to sab chīzen taiyār pā,ūn.*
 who else will?
 I am going out, let me see *darbān, daftar-khāne ke sarkār sab ā,e hain?*
 everything ready when I *luhār ke kārkhāne meiñ kaun kām kartā hai?*
 come back,
 darbān, are the counting-house *sāhib, koj abhī tak nahīn āyā.*
 sarkārs come? *bāt kyā hai? ki wuh abhī tak nahīn ā,e—wuh kis wakt ānā chāhte hain?*
 who is at work in the iron- *har roz yihī hāl hai, isī wāste fulāne sāhib kā kām abhī tak nahīn ho chukā.*
 factory?
 sir, nobody is yet come,
 how is this? not yet come!
 what time of day do they
 mean to come?
 this is the case every day, and
 therefore Mr. —'s work is
 not yet done,

when they come to-day we *jab wuh āj āwēnge* ; to ham unse
will settle this business, *yih bāt samjh lenge.*
Mr. — is speaking to me *fulānē sāhib har roz is kam ke*
daily about this work, *liye mujhe kahte hain.*
when they come, send them *jab wuh āeñ to unko mere pās*
to me. *bhej-do.*

Exercise.—The sage remarked, “ Well, this was not your visiting-day here, pray tell me on what account you have come.” They replied, “ Worshipful saint, there is a princess named *Badar Munīr*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you.” He then said, “ Good, do take this prince also along with you ; he will at all events see whether *Badar Munīr* is more lovely than the ladies of his palace, or they fairer than she.” To this the fairies agreed, and, having handed them to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munīr*. The instant that *Mihr Munīr* discovered that angel’s face, bright as the moon, he became enamoured with her, while she also, admiring his radiant countenance and flushed by love’s magic bloom, shone resplendent with the charms of a damask rose.

LESSON 59.—*In continuation.*

how long are those Europe goods to lie at the custom-house?	<i>kabtak wuh wilāyatī chīzen parmiñ-ghar men pārī rahengī ?</i>
sir, without an invoice to know what they are, how can I bring them?	<i>sāhib, bighair chalān kyūn-kar asbāb <u>khalās</u> kar lāsaktā hūn ?</i>
different sorts of goods pay different rates of duty,	<i>har ek chīz kā judā judā mañsul hai.</i>
by opening the boxes and seeing their value, you will be able to understand,	<i>un sandūkon ke kholne, aur kīmat dékhne se, tum ma'lūm kār-sakoge.</i>
sir, I cannot myself open the packages,	<i>sāhib, main akelā baste khol nahīn saktā.</i>
in opening the packages, the goods may be injured,	<i>basta kholne se shāyad chīzen kharāb ho jāeñ.</i>
sarkār, take the invoice and go directly,	<i>sarkār, chalān lekar isī wakt wahān jāo.</i>
sir, I am going ; please to give me the invoice,	<i>huzūr main jātā hūn, chalān mujhe dījiye.</i>

at two o'clock the custom-house officer came and opened the boxes, when I have signed each invoice, I will give them to the sarkār to be copied, and then send them to you, kirānī, copy these, and give them to the sergeant, call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice, then make them tight again,

do baje parmit-ghar ke śāhīb
ne ākar ṣandūk khulwā,e.

jab maiñ sab chālanoñ par
śāhīb kar chukūngā to sar-
kār ko nakl karne ko dūngā;
phir tumhāre pās bhej-dūngā.
kirānī, nakl karke piyāde ke
hawāle kar-do.

luhār ko bulākar, ṣandūk khul-
wākar, asbāb ki ta'dād aur
kīmat chālān ke muṭābiķ
karke phir band-karo.

Exercise.—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He, being pierced to the heart with the arrow of love, replied, "I will not go; if you must set off, by all means depart." On representing this to *Badar Munīr*, that she might persuade him to take leave, they perceived that she also had no desire to let him go away. In this perplexity they observed, "Now what is to be done? if we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs, she will be offended; the best advice is to wait a little longer, till both begin to slumber." After this, with the fatigue of sitting up, both got a-nodding; they then gently and artfully raised him on the throne, and with some philtre lulling him asleep, flew off with him.

LESSON 60.—*In continuation.*

sergeant, when you have signed
your name, give it to the
cashier,

the officer having entered the
particulars of every case in
his book, and the duty on
each article, wrote the
amount,

taking the invoice, I had to
go again, and show it to
the head officer,

hawaldār, jab apnī sahīb kar-
chuko, to tāhwildār ko do.

khazāñchī ne sab ṣandūk kī
ajnās kā hāl alag alag likh
kar har ek chīz kā mahsūl
judā judā lagākar jām'
likh-dī.

wuhī chalān lekar phir par-
mit-ke śāhīb ke huzūr meñ
jānā hū,ā.

having done all this, it had struck four o'clock, and the custom-house was shut, the next day I delivered the invoice to the officer, having examined the value of the articles, and their duty, he signed it, afterwards paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away, sarkār, I will not give a kaurī to the custom-house people or the chaukidār at the wharf, sarkār, why did you not go to the police-office and get a pass ?

*yihī karte karte chār baj-ga,e,
tab parmiṭ-ghar band hū,ā.*

*dūsre roz mainī ne chālan lekar
sāhib ko sonp-diyā.
sab asbāb kī kīmat aur mahsūl
jānchkar us ne dast-khāt
kiye.*

*tahwīldār ko mahsūl dekar,
aur pās lekar, sandūkōn ko
wahān se khalās karwākar
mazdūroñ ke sir par liwālā,e.*

*sarkār, mainī parmiṭ-ke aur
ghāt ke ādmīyon ko in'ām
menī ek kaurī nahīn dūngā.*

*sarkār, tum thāne par jākar
khalāṣī-nāma kyūn nahīn
likhwā lā,e ?*

Exercise.—On their arrival they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its resplendent orb was there ; he heaved a deep sigh, and calling, "Alas, *Badar Munir!*" again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them he consigned him to their charge. His companions were of course gratified by finding him ; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite : "Please, your reverence, why is our prince thus distracted ?" "Ask himself," said he. On hearing this, they accosted the prince in the following words : "Son of our sovereign, why are you thus beside yourself ?"

LESSON 61.—*In continuation.*

sir, what can I do ? for two or three days I have not had a moment's leisure ; one can't get a thing done at once at the court,

*janāb mainī kyā karūn ? do
tīn din se mujhe furşat
nahīn ; aur kachahrī menī
jāne se kām tamām nahīn
hotū.*

if I don't go myself, nothing is done, *bighair mere jāne ke kuchh nahīn hotā.*
 sir, I know, five days ago, you wrote to Patnā that the things would be forwarded to-morrow or next day, and no pass is obtained, *khudāwand, pāñch din guzre ki huzūr ne likhā thā, ki kal Pañne ko chīsen rawāna hōngī, aur abtak khalāsī-nāma nahīn milā.*
 how can they go? they can't be sent without a pass, *wuh kyūñkar jā saktī hain? wuh pās bighair bhijwā, i nahīn jā-saktīn.*
 is the order for screws gone to Kāshīpūr factory? *Kāshīpūr ke luhār-khāne men pech banāne ko kūkm bhejā gayā hai?*
 they promised to send them to-day, *unhoñ ne āj bhejne kā wa'da kiyā hai.*
 if they don't come this evening you go there before gun-fire, *agar wuh āj shām tak na āen to tum top ke āge jānā.*
 for want of these screws the bales of cotton are lying loose, *in pechoñ ke na hone se, sārī rū, ī ke baste khule pāre hain.*
 no one knows when the vessel will sail, *kisi ko ma'lūm nahīn jahāz kab khulegā.*
 have you collected the bills I gave you yesterday? *kyā tum un tamassukon kā rupiya wusūl karchuke, jo maiñ ne kal tumheñ diye the?*
 sir, I have given in the money for all you gave me, *khudāwand, jitni farden tamassuk kī āpne bande ko hawāle kī thīn, sab kā rūpiya lā-diyā hai.*

Exercise.—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, "Alas, *Badar Munir!*" In short, they placed him in the pālkī, and conveyed him with fear and trembling to the king, to whom they stated the matter so: "May it please your Majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him

in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love."

LESSON 62.—*In continuation.*

do you know where Najmud-din is?

sir, I heard he is not coming to-day; his brother says he has a fever,

how does he mean to do his work? he has a fever daily, was the cloth examined yesterday, and placed to Muhammad Ali's account?

sir, it is entered in the waste-book, not in the ledger,

why so? if he objects to the brokerage, how is it to be settled?

sir, I will thank you to settle it with him; he does not mind us in the least,

make out the account of what cloth he has purchased up to this time,

balance the account, leaving out the cloth bought yesterday,

the account ought not to remain unbalanced,

tum jānte ho Najmuddin kahān hai?

sāhib, main ne sunā hai ki wuh āj nahīn āegā; us ke bhāī ne kahā ki us ko bukhār hai. wuh kyūnkar naukarī karegā?

us ko har roz tap ātē hāi. kal kapron kā nirkh daryāft karke Muhammad Ali ke nām mein jam'-kharch kiyā gayā hai, yā nahīn?

sāhib āj jākar bahī mein likhā gayā hai, lekin khātē mein mundarij nahīn huā.

aisā kyūn hūā? agar wuh dallālī kī dastūrī kā'uzr rakhtā hai to kyūnkar faiṣala hogā?

sāhib, āp us ke sāth is bāt kā faiṣala karen; wuh hamāri bāt kuchh bhī nahīn māntā.

jo kaprā is wakt tak us ne mol liyā hai us kā hisāb karo.

kal kā kaprā amānat rakh-kar, aglā hisāb karo.

mīzān diye bighair hisāb parā na rahne denā chāhiye.

Exercise.—The king then tenderly began: "My child, if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty he returned, "Oh, my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not, indeed." He rejected all food, continued day and night heaving

deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to His Majesty : " Let not your Highness be so woe-begone, but attend as usual to the interests of your kingdom ; your slave is dispatching messengers in every direction ; should a princess of the name be found anywhere, we may then get the prince married to her ; if the parents agree with a good grace, all is well ; if not, why, let us force them."

LESSON 63.—*In continuation.*

the account of shawls, hand-kerchiefs, baftas, etc., which have been agreed for, is all settled,

there is nothing else due to him ; if you please to compare Dr. and Cr. you will see,

Pānchū sarkār, what are you doing ? see that the accounts are correct,

I am afraid there are errors in Captain Leyden's last year's account,

I can't make out what sugar, coffee, sugar-candy, and raisins have been purchased,

sir, here is nothing without a written order ; the accounts agree with what is written, that's not what I mean. I say it's not clear what belongs to each account,

sir, there is no fear about that —I have by me the accounts of sales and purchases,

hisāb shāl rūmāl, aur bāfte waghaира kā, jo ٹahar gayā thā, sab bebāk ho-gayā.

us kā aur kuchh bākī nahīn ; agar āp jam' o kharch kā mukābala karen to ma'lūm karengé.

Pānchū sarkār, kyā karte ho ? dekho ki hisāb kitāb men ghalatī na ho.

mujhe shakk hai ki Kaptān Leden sāhib ke sāl-guzashte ke hisāb kitāb men ghalatīyān hain.

main nahīn ma'lūm kai saktā ki kitnī shakar, aur kahwa, aur miśrī, aur kishmish kharidī ga, ī hai.

sāhib, bighair tahrīrī hukm ke yahān kuchh nahīn hai ; hisāb tahrīr se miltā hai.

yih merā maṭlab nahīn. Main kahtā hūn ki har ek ke hisāb men kitnā hogā, yih sāf ma'lūm nahīn hotā.

sāhib, us kā kuchh andesha nahīn—mere pās kharid aur farokht ke hisāb hain.

tell me what is the amount of Captain Robinson's account —what quantity and kind of articles, *kaho ki Kaptān Rābinsan sāhib ke hisāb ki mīzān aur miķdār, aur kism ajnās kī kyā hain.*

Exercise.—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badir Munīr's* country, and on making the requisite inquiries there he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the formal request to him ; who, though drooping with sorrow for his daughter, on reading the contents of the paper became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, " Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus : " The friendly epistle hath reached us, in which you solicit my daughter *Badar Munīr's* hand for your son *Mihr Munīr*, to which I have consented : it is now incumbent on you to reflect that the sooner you arrive for the nuptials, so much the better : you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 64.—*In continuation.*

sir, wait a moment, the articles had on the 4th instant are not entered, *śāhib, zarā sabr kījīyē, ajnās tārīkh chāuthī māh hāl kī darj hisāb nahīn hain.*

Mr. Smith will sail to-morrow ; is his account ready ? it is here, sir ; the amount due from him is 56,411 rupees, you come with me, then I shall have no trouble in explaining, *Ismīt śāhib kal jahāz par charhēngé; unkā hisāb taiyār hai? maujūd hai, śāhib, un par 56,411 rūpāi āte hain.*

Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you, *Kudrat-Ullā, jākar, bahī, aur roz nāmcha, aur hisāb bahī, ma' bikrī bahī ke le-ā,o.*

show me the amount of what is due to and from each of the shopkeepers, *dekhā,o ki har ek dukāndār kā kyā denā yā us se kyā pānā hai.*

It appears to me all the accounts are in confusion, sarkār, are all my things ready ? sir, the sarkār has taken money for them ; no doubt they will be here by two o'clock, when they come, send them immediately to Nayā Ghāt, it is now high water, I can't wait longer, mujhe ma'lūm hotā nai, ki sab hisāb ulaṭ palaṭ hai. sarkār, merī sab chīzen taiyār hai n ? sāhib, sarkār unke liye rūpiya legayā hai ; aur ẓarūr do haje tak chīzen yahān pahūnchēngī. jab wuh āen usī dam Na,e Ghāt par bhej-denā. ab bhāṭhā hai, main aur ṭhahar nahīn saktā.

Exercise.—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court ; and when His Majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister : “ I will set out on such a day to celebrate the auspicious marriage of Mihr Munīr ; in the meantime, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey.” In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.

HINDŪSTĀNĪ MANUAL.

PART II.

A PRACTICAL AND PHRASEOLOGICAL VOCABULARY.

ENGLISH AND HINDŪSTĀNĪ.

THE following copious selection of phrases will be found to answer two distinct purposes: (1) to exercise the student in readily turning into Hindūstānī every possible variety of English expressions; (2) to serve as a vocabulary of useful words, each sentence containing a leading word printed in italics, arranged according to the order of the alphabet. The Hindūstānī word or words in each sentence, corresponding to the English word printed in italics, is included within a parenthesis. This plan of vocabulary will, it is presumed, have a great advantage over a mere dry list of words, as the student will, in every instance, see the manner in which the word is employed. Finally, the same word is occasionally repeated twice, or even thrice, when it happens to have more than one signification, or when it denotes different parts of speech, as substantive, adjective, or verb.

A.

abandoned—absent.

The crew, <i>having abandoned</i> <i>jahāzī</i> (or <i>mallāh</i>) <i>jahāz</i> <i>ko</i> the ship, had run away,	<i>(chhorkar) bhāg-ga,e the.</i>
He does not <i>abate</i> me one pice,	<i>mujhe wuh ek paisā nahīn ghaṭātā.</i>
<i>Abide</i> with me a few days,	<i>mere sāth chand roz (raho).</i>
He possesses great <i>ability</i> ,	<i>wuh khūb (kābiliyat) rakhtā hai.</i>
He is an <i>able</i> man,	<i>wuh (lājk) ādmī hai.</i>
Are you <i>able</i> to do this?	<i>tum yih (kar-sakte ho) ?</i>
I have been <i>absent</i> ten days,	<i>main das roz se (ghair-hāzir) hūn.</i>

We ought to abstain from committing evil. *hamen chāhiye ki badi se (bāz rāhen).*

It is absurd to speak thus, *aisā kahnā ('abas) hai.*

Take as much as you please; I have abundance, *mere pās (kaṣrat) se hai; jis kadar chāho lo.*

That is an Abyssinian slave, *wuh (Habshī ghulām) hai.*

He goes to an academy daily, *wuh (madrase ko) har roz jātā hai.*

Do you accede to what I propose or not? *jo main kahtā hūn, tum us ko (kabūl karte ho) yā nahīn?*

I still retain my Hindūstānī accent, *main abtak Hindūstānī zabān kā (lahja) rakhtā hūn.*

The book you sent me was acceptable, *tum ne jo kitāb mujhe bhejī wuh mere (pasand āž).*

He immediately accepted my offer, *us ne fi-l-faur merī bāt (kabūl kī).*

Except you accompany me, I will not go, *tumhāre (hamrāh liye) bighair main nahīn jāne kā.*

I was not able to accomplish my wishes, *main apnī murād (hāṣil na kar-sakā).*

Have you an account with him? *us ke sāth kuchh (hisāb kitāb) rakhte ho?*

He is accused of robbing his master, *ustād kī chiz churāne kā (us par ilzām lagāyā gayā hai).*

Accustom yourself to read and write, *likhne parhne kī ('ādat dālo).*

This fruit is very acid, *yih phal bahut (khaṭṭā) hai.*

He has many acquaintances, *us ke bahut (āshnā) hain.*

I am acquainted with all, *main sab se (wākif hūn).*

He has acquired great knowledge, *us ne bahut 'ilm (hāṣil kiyā hai).*

He has been tried and acquitted, *mukaddame kī tahkīkāt ke ba'd wuh (rihā kiyā gayā).*

A good action deserves our praise, *nēk (kām) tā'rif ke lā, ik hotā hai.*

He is exceedingly active in that business, *wuh us kām mēn nihāyat (chālāk) hai.*

The angel of God expelled Adam and Eve from paradise, *khudā ke firishte nē (Ādām o Hawwā' ko) firdaus se nikāl-diyā.*

The angel of death seizes upon all men, *(malak-ul-maut) sab ādmiyon ko giriftār kartā hai.*

He has received an addition to his salary, *us kī tankhwāh kā (izāfa) hūā hai.*

Pray can you tell me his address?
az rāh-i mihrbānī āp uskā
(patā) batā sakte hain.

To-day's meeting is adjourned till Monday next,
āj kā jalsa, Pīr ke roz tak
(maukūf or multawī rahā).

Let us first adjust this matter,
pahle ham is amr kā (tasfiya
karleñ).

This is admirable writing,
yih khatt bahut (achchhā) hai.

I greatly admire him for his great learning,
chūnki wuh bahut barā 'ālim
hai main use bahut pasand kartā hūn.

I do not admit of what you say,
tumhārī bāt main nahīn (kabūl
kartā).

May a stranger be admitted?
ghair shakhs (dākhil ho saktā
hai)?

A school has been opened for adult persons,
ek madrasa (nau jawānoñ) ke liye jārī hū,ā hai.

Can you advance me this sum?
mujhe itnā rūpiya (peshgī de
sakte ho)?

The enemy had advanced as far as Dihlī,
dushman Dihlī tak (pahunich
gayā thā).

Of what advantage will that be to me?
wuh mere kis (fā,ide) kā hogā?

She has long been in adversity,
wuh muddat se (muśībat) men
giriftār hai.

You had better advertise the sale,
bihtar hai ki tum nilām kā
(ishtihār do).

What is your advice in this affair?
is kām men tumhārī kyā
(ṣalāh) hai?

Do you think it advisable to do so?
tumhāre nazdik aisā karnā
(munāsib) hai?

He affected a great show of kindness,
is ne gāhīrā barī khātīr-dārī
(dikhlā,ī).

This history is affecting,
yih kiṣṣa (dard-āmez) hai.

He shows great affection for the people,
wuh logon se bahut (dostī)
rakhtā hai.

He affirmed this to be a certain fact,
us ne (ikrār kiyā) ki yih sach
hai.

He on hearing the news became greatly afflicted,
wuh khabar sunke bahut
(āzurda hū,ā).

They have suffered great affliction,
unhōn ne bahut (ranj) uṭhāyā.

I am afraid to go there.
main wahān jāne se ḍartā hūn.

I cannot afford to give so much monthly wages,
itnā mahīnā main nahīn (de
saktā).

Pray afford me your assistance, mihrbāni karke (merī madad kijiyē).
 I do not wish to affront him, main us ko (na-rāz karnā) nahīn chāhtā.
 Her age is not more than ten years, us kī ('umr) das baras se zi-yāda nahīn hai.
 Do you know who is his agent ? tum jānte ho us kā (gumāshta) kaun hai ?
 Standing before the court, he 'adīlat men khare hone par began to be much agitated, wuh bahut (kānpne) lagā.
 — I agree to what you say, jo tum kahte ho so main (kabūl kartā hūn).
 His company is very agreeable, us kī suhbat nihāyat (dil-chasp) hai.
 What agreement had you with him ? us se tum ne kyā (ikrār) kiyā thā ?
 The air of this country is very unsavourable, is mulk-kī (hawā) bahut nā-muwāfīk. hai.
 Alas ! it is all true, (afsos) sab sach hai.
 The two are perfectly alike, donon bi-l-kull (yaksān) hain.
 I saw an alligator in the I saw ne ek (magar) Gangā men dekhā.
 Ganges, Allow me to go with you, apne sāth mujhko chalne (do).
 He made me an allowance of us ne mujh ko das rūpiya (dastūrī) dī.
 ten rupees, Have you got this year's tumhāre pās is sāl kī (jantrī) hai ?
 almanac ? I have not yet learned the ab tak main ne (alif-be) sikhī nahīn.
 Speak aloud, that I may hear you, (buland āwāz se) kaho ki main sunūn,
 What alteration shall I make ? main kyā (tabdīl karūn) ?
 It is now done, and can't be altered, ab wuh ho chukā aur (tabdīl nahīn ho saktā).
 He has amassed great wealth, us ne bahut daulat (jam'kī hai).
 The bill will amount to 500 rupees, hisāb kī jam' pān sau rūpiyā (hogī).
 What is the amount of your bill ? tumhāre hisāb kī kyā (jam') hai ?
 I was amazed at the amount, hisāb kī jam' dekhkar mujhe (ta'ajjub hūā).
 Amuse yourself awhile in the garden. thorī der tak bāgh men (dil-bahlāo).
 Dihlī is an ancient city, Dihlī (kadīm) shahr hai.

Does this make you <i>angry</i> ?	<i>kyā tum is se (ghusse) hote ho?</i>
Do you know this <i>animal's</i> name?	<i>tum is (jānwar) kā nām jānte ho?</i>
Can you give an <i>answer</i> to this question?	<i>is sawāl kā (jawāb) de sakte ho?</i>
This <i>will answer</i> my <i>purpose</i> , I am very <i>anxious</i> to get there,	<i>is se (merā kām niklegā).</i> <i>wahān pahūñchne ke liye mujhe bahut (fikr) hai.</i>
I have not seen him <i>anywhere</i> ,	<i>main ne use (kahīn) nahīn dekhā.</i>
He made no <i>apology</i> for his misconduct,	<i>us ne apnī bad-añwārī kā kuchh ('uzr) na kiyā.</i>
He made an <i>appeal</i> to Government,	<i>us ne sarkār men (apil kī).</i>
He will not appear personally in this business,	<i>wuh khwud is kām men (zāhir na hogā).</i>
It appears to me very strange,	<i>mujh ko barā ta'ajjub (ma'lūm hotā hai).</i>
He made an <i>application</i> to the judge,	<i>us ne jaj sāhib ke pās (dar khwāst) dī.</i>
His goods will be <i>appraised</i> and sold,	<i>us kī chīzen (kīmat tajwīz hokar) bechī jā, engī.</i>
I <i>apprehend</i> you have made a mistake,	<i>main (samajhā hūn) ki tum ne khaṭā kī hai.</i>
He was <i>apprehended</i> and put into prison,	<i>wuh (giriftār karke kaid-khāne) bhejā gayā.</i>
He has <i>appropriated</i> all his property to this purpose,	<i>us ne apnī sārī daulat is kām ke liye (makhsūs kī hai).</i>
Do you <i>approve</i> of what I say?	<i>jo main kahtā hūn, wuh tum (pasand karte ho)?</i>
He teaches the Bengālī, Sanskrit, Hindūstānī, Persian, and Arabic languages,	<i>wuh Banglā Sanskrit, Hindūstānī, Farsi aur ('Arabī) sikhātā hai.</i>
There are five arches in the veranda,	<i>barāmde men pāñch (mihrāben) hain.</i>
This is an arduous undertaking,	<i>yih barā (mushkil) kām hai.</i>
Let us <i>argue</i> the point together,	<i>ham āpas men is bāt par (bahs karen).</i>
He uses very strong <i>arguments</i> , I am now learning <i>arithmetic</i> ,	<i>wuh kawī dalīlen lātā hai.</i>
The king was at the head of his army,	<i>fil hāl main (hisāb) sīkhtā hūn.</i>
He was <i>arrested</i> for debt by Bābū Rāe Chandar,	<i>bādshāh apne (lashkar) kā pesh-wā thā.</i> <i>Bābū Rāe Chandar ne usko karz ke wāste (giriftār kiyā).</i>

Have you heard the news of his arrival? *āp ne us ke (pahūñchne) kī khabar sunī?*

I am not acquainted with that art, *maiñ us (hunar) se wākif nahīñ hūñ.*

They are very artful, *wuh baře (hīle-bāz) hain.*

They deal in various articles, *wuh har kism kī (chīzon) kī tijārat karte hain.*

Has he repaired the carriage as I told him? *(muwāfiķ) mere kahne ke usne gāri kī marammat kī hai?*

Let us now ascend the mountain, *ab ham pahār par (chařhen).*

Ask him what is his name, *us se (pūchho) ki tumhārā nām kyā hai?*

To whom does that ass belong? *wuh kiskā (gadhā) hai?*

The people of the villages assembled, *gāon ke ādmī (jam' hū,e).*

I saw a great assembly of people, *maiñ ne ādmīyon kī baři jamā'at) dekhī.*

I assent to your proposal, *maiñ tumhārī bāt (kabūl kartā hūñ).*

He asserted that it is so, *us ne (kahā) ki yih aisā hai.*

We ought to assist each other, *hameñ chāhiye ki ek dūsre kī (madad karen).*

Why do you associate with evil company? *bad suhbat men kyūñ (rahte ho)?*

I assure you there is no danger in that matter, *(yakīn rakho) us mu'āmale men kuchh khaṭra nahīñ hai.*

Assuredly this is true, *(yakīnan) yih sach hai.*

He manifested great astonishment on his part, *us ne apnā nihāyat (ta'ajjub) gāhir kiyā.*

Are you acquainted with the science of astronomy? *tum ('ilmī hai,at) men dākhl rakhte ho?*

How shall I atone for this conduct? *hamārī is takṣīr kā (kaffāra) kis ṭarāh ho saktā hai?*

The enemy's cavalry attacked us, *dushman ke sawāron ne ham par (hamla kiyā).*

He never attempted to learn, *is ne sikhne men kuchh (koshish na kī).*

Let us attend to our studies, *ham sabak par apnā (dil lagā,čn).*

I have received notice to attend the court at ten o'clock, *mujhe kachahrī men das baje hāzir hone kī iṭṭilā' mīl̄ hai.*

Your attendance there is required, *wahāñ tumhārī (hāzirī) za-rūr hai.*

She pays attention to learning, *wuh paṛhne men* (*dil lagātī*)
hai.

Do you mean to attend the (*nilām*) *men āp jā, einge?*
auction?

I believe the information is *mainī* is *khabar ko (sach) jāntā*
authentic, *hūn.*

Who is the *author* of this *is kitāb kū (muṣannif) kaun*
book? *hai?*

By whose *authority* do you do *tum kis ke (hukm) se yih kām*
this? *karte ho?*

There is no end to his *avarice,* *us ke (lālach) kī-intihā ko, i*
nahīn.

He is extremely *avaricious,* *wuh baṛā (lālchī) hai.*

What is the *average* of *tumhāre maktab kī (ausat)*
attendance at your school? *hāzirī kyā hai?*

I cannot *avoid* going, *mainī jāne se (bāz) nahīn rah*
saktā.

Awake me early in the morning *tarke mujh ko (jagā-do).*

I was not *aware* of this, *mainī is se (wākif) na thā.*

How inexpressibly *awful* is *jo log khudā ko hākir jāntे*
the state of those who *haiñ, un kā hāl kaisā*
despise God! *(haulnāk) hai!*

He is *awkward* at his work, *wuh apne kām men (anārī)*
hai.

This is an *awkward* circum- *yih (be-dhab) mājarā hai.*

stance.

Bring an *axe* and chop this (*kulhārī*) *lākar is lakrī ke*
wood, *tukrē karo.*

B.

Is he still a *bachelor?* *kyā wuh abtak (kuñwārā or*
mujarrad) hai!

What has he got on his *back?* *uski (pīth) par kyā hai?*

Put this money in the *bag,* *yih rūpāi (thailī) men bharo.*

The soldiers departed this *sipāhī āj fajr apnā (asbāb)*
morning with their baggage, *lekar kūch kar-ga,e,*

Are you willing to become *tum us kī (zāmni) dene ko*
bail for him? *rāzī ho?*

What is the *balance* of my *mere hisāb kā kyā bañaya hai?*

account? *rū,ī kī (tangī) kholo.*

Open the *bale* of cotton, *wuh jahāz (khālī) āyā hai.*

That vessel has come in *ballast,*

We may now *banish* our fears,
They are *bankers* in Calcutta, *ab ham dahshat* (*dür karen*).
wuh Kaikatte men (*mahājanī karte*) *hai*.

He is lately become a *bankrupt*, *wuh thoṛe dinon se* (*dewāliyā*)
ho-gayā *hai*.

We sat on the *bare* ground,
You have made a bad *bargain*, *ham* (*khāli*) *zamīn* *par* *baiṭhe*.
This dog *barks* at everybody, *tum* (*saudē*) *men* *ṭhagā*, *e ga,e*.
yih kuttā *sab* *par* (*bhaunktā* *hai*).

I have sold my *20 barrels* of
flour, *maīn* *ne* *apne* *āṭe* *ke* *bīs* (*pipe*)
beche *hai*.

This land is entirely *barren*, *yih zamīn* *bi-l-kull* (*ūsar*) *hai*.
Alas! what *base* conduct am
I guilty of? *afso!* *kyā* (*bad*) *kām* *mujh* *se*
sarzad *hū,ā*?

Bring some water in a *basin*. *zarā* *sā* *pānī* (*ṭasht*) *men* *lā,o*.
Put these things in a *basket*, *in chīzon* (*ṭokre*) *men* *rakho*.
I saw numbers of people bath-
ing in the Ganges, *main* *ne* *bahut* *ādmīyon* *ko*
Gangā *men* (*ghusl* *karte*)
dekhā.

He bears this load on his head, *wuh apne* *sir* *par* *yih bojh*
(*ḍhotā* *hai*).

You bore it very patiently, *tum* *ne* *bahut* *sabr* *ke* *sāth*
(*bardāsh* *kiyā*).

I have *beaten* him twice in
learning, *main* *ne* *parhne* *men* *us* *par* *do*
martaba (*sabkāt* *haṣil* *kī*).

The master has thoroughly
beaten the slave, *mālik* *ne* *ghulām* *ko* (*khūb*
mārā) *hai*.

Is that a man or a *beast*? *wuh insān* *hai* *yā* (*haiwān*)?

This is a *beautiful* garden, *yih bahut* (*khwush-numā*) *bāgh*
hai.

The ship was *becalmed* four
days, *jahāz* (*bighair* *hawā* *ke*) *chār*
din *ṭhahrā* *raḥā*.

Beckon to him to come here,
He has lately become very
proud, *yahān* *āne* *kā* *use* (*ishāra* *karo*).
thore *din* *se* *wuh* *bahut* *maghrūr*
(*ho-gayā* *hai*).

He is ill and confined to his
bed, *wuh bīmārī* *kī* *hālat* *men*
(*bistar*) *par* *parā* *hai*.

I have been stung by a bee,
shahad *kī* *makkhī* *ne* *mujhe*
dañk *mārā*

I beg your pardon for what
I have done, *jo main* *ne* *kiyā* *hai* (*mu'āf*
kījiye).

There is a *beggar* at the door,
I have begun to speak English, *darwāze* *par* (*fakīr*) *hai*.
main *ne* *āngrezi* *bolnā* (*shurū'*
kī *hai*).

It has neither beginning nor end, *na us kā (awwal) hai na ākhir.*
 He believes whatever people tell him, *jo kuchh ki log use kahte hain
wuh (bāwar kar-letā hai).*
 Does this knife belong to you? *yih chhuri (tumhārī hai) ?*
 The ears of corn, being ripe, bend to the ground, *anāj kī bāleni pukhta hokar,
zamīn par (jhuktī hain).*
 Has the medicine afforded you benefit? *tum ko is darvā se kuchh
(fā,ida) hū,ā ?*
 I have been three years in Bengal, *mainī (Bangāle) menī tīn baras
se hūn.*
 I beseech you to pay attention, *mainī (iltimās kartā kūn) ki
āp tawajjuh farmā,ēn.*
 He is beset on all sides with business, *wuh chārōn ḥaraf se kām menī
(ghirā) hai.*
 I am going to the shoemaker's to bespeak a pair of shoes, *mainī mochī kī dukān par ek
jorā jūtā (banwāne ko kahne)
jātā hūn.*
 — I think it will be best to do so, *mere nazdik aisā karnā
(achchhā) hogā.*
 I am a poor man, be pleased to bestow one rupee, *mainī muhtāj hūn, mihrbānī se
ek rūpiya ('ināyat kījiye).*
 Mine is better than yours, *tumhāre se merā (achchhā) hai.*
 Beware of the engine, *injan se (hushyār raho).*
 Why do you bid me do this? *tum kis wāste mujhe yih kām
karne ko (kahte) ho ?*
 How big is the book you speak of? *wuh kitāb jis kā ȝikr tum ne
kiyā kitnī (barī) hai ?*
 Give me your bill, I will pay it, *tum apnī (hisāb kī fard) lā,o,
mainī adā karūngā.*
 Bind him hand and foot, *us ke hāth pā,ōn (bāndho).*
 He has bound up the parcel, *us ne gaṭhri ko (kasā hai).*
 What bird is this? *yih kaun (chiṭiyā) hai ?*
 He was bitten by a jackal, *us ko ek gīdar ne (kātā).*
 This fruit is very bitter, *yih phal bahut (kaṛwā) hai.*
 Am I blameable in this? *kyā mainī is menī (takṣīr-wār)
hūn ? [hai.*
 The blame rests only upon me, *is kā (ilzām) mujhī par lagtā.*
 No, without doubt you are blameless, *nahīn, be-shakk tum (be-kuşūr)
ho.*
 After being bled, he recovered, *ba'd (faṣd khulwāne) ke wuh
chaṅgā ho-gayā.*
 I have cut my finger, see how it bleeds, *merī ungī kaṭ-ga,ī, dekho kyā
(khūn bahtā hai).*

By the *blessing* of God I am better,
He is now quite *blind*,
He led him *blindfold* through the city,
He is a *blockhead*,
Where there is *blossom* we expect fruit,
This plant will soon *blossom*,
He *blotted* the whole of his papers,
Blow the dust off your book,
You *blunder* continually,
This knife is very *blunt*,
He does not suffer much pain in the *body*,
He is *bolder* than I,
Fix a *bolt* on the window,
He wishes to have a *bond* for this amount,
The dog has a *bone* in his mouth,
I have been to the *bookseller's* shop,
He was *born* before you,
I want some *money*, from whom can I *borrow*?
Put this oil into a *bottle*,
Read to the *bottom* of the page,
Having made a *bow*, he sat,
Bows and arrows were formerly used in war,
What shall I put in this *box*?
That lady wears *bracelets*,
That tree has many *branches*,
Don't you know brass from copper?
His soldiers are very *brave*,

khudā ke fazl se main bihtar hūn.
wuh ab bi-l-kull (andhā) hai.
wuh uskī (āinkh band karke) use shahī men liye phirā).
wuh (ahmak) hai.
jahān (gul) hai, wahān ummed mewe kī hai.
yih darakht jald (phūlegā).
us ne apne sāre kūghazōn par (siyāhī dūl-dī).
apnī kitāb par se gard (phūnk dālo).
tum hamesha (ghalatī karte ho).
yih chhuri bārī (kund) hai.
us ke (badan) men bahut dard nahīn hai.
wuh mujh se (ziyāda shujā') hai.
(hurkā) khirkī men lagā-do.
wuh in rūpaon kā (tamassuk) chāhtā hai.
us kutte ke munh men (ek haddī) hai.
main (kitāb-farosh) kī dukān par gayā thā.
wuh tum se peshtār (paidā) hūā thā.
mujh ko thore rūpāi kī zarūrat hai, kis se (karz lūn)?
is tel ko (botal) men rakho.
is şafhe ke (nīche) tak pārō.
wuh (salām) karke, baiṭhā.
tir aur (kamān) peshtār larā, iyon men istī māl kiye jāte the.
is (şandūkche) men main kyā rakhnī?
wuh bībī (kare) pahintī hai.
us darakht kī bahut sī (dāli-yānī) hain.
tum (pitāl) aur tānbe men imtiyāz nahīn kar sakie?
uske sīpāhī bāre (bahādur) hain.

What *bravery* have they displayed?
The ass is *braying*,
What is the *breadth* of that cloth?
Can you *break* this cocoa-nut?
He has *broken* it in pieces,
I have run to such a degree that I am out of *breath*,
I cannot *breathe*,
He *bred* up his children in the best manner,
These insects *breed* in the rice,
He was *bribed* to commit that wicked deed,
Bricks are made of this kind of earth,
I saw both the *bridegroom* and *bride*,
He has a horse, but no *bridle*,
Do you observe that bright star?
How *broad* shall I make this mat?
He is by trade a *broker*,
What colour shall I make it? black, white, red, green, brown, or blue?
Here is a *brush*, where is the paint?
These trees are beginning to *bud*,
I am going to *build* a house,
Are you not afraid of that *bull*? Where shall I put this *bundle*? The whole *burden* rests upon me,
Burn this waste paper, They drank so much that they almost *burst*,

unhoñ ne kaisī (shujāt)
dikhlāt̄ hai?
gadhā (renktā) hai.
us kapre kā kyā ('arz) hai ?
tum yih nāriyal (phor) sakte ho?
us ne uske tukre tukre (kar dāle).
main̄ is ̄kadar daurā ki (be dam) ho-gayā hūn.
main̄ (dam le) nahīn saktā.
us ne apne laṛkon ko bahut achchhī tarah (tarbiyat kiyā).
ye kīre chāwal mein (paidā hote) hain.
yih burā kām karne ke liye use (rishwat dī ga, ī thi).
is kism kī mitṭī se (inṭen) bantī hain.
main̄ ne (dulhā) aur (dulhan) donon̄ ko dekhā.
us ke pās ghorā hai, magar (lagām) nahīn.
us (raushan) sitāre ko tum dekhte ho ?
main̄ is chaṭā, ī ko kitnā (chaurā) banā, īn ?
us kā peshā (dallālī) hai.
use kaun sā rang (rangūn) ?
siyāh sufed, surkh, sabz, (khākī), yā āsmānī ?
(mū-kalam) maujūd hai, rang kahān hai ?
in darakhton̄ men (kaliyān nikalnī) shurū' hū, īn.
main̄ ek makān (ta'mīr karwā, īngā),
tum us (sānd) se nahīn darte ?
is (gathri) ko kahān rakhūn ?
tamām (bojh) mujh par hai. •
is raddī kāghaz ko (jalā-do).
unhoñ ne itnā piyā ki karib thā (pet phat-jā,e).

He burst open the door,	us ne darwāza (torkar kholū).
He is gone to bury his father,	wuh apne bāp ko (gārue) gaya hai.
He is come on business,	wuh (kām) ke liye āyā hai.
He is now very busy, and can- not speak to you,	wuh is wakt kām men nihāyai (mashghūl hain, tum se bāt nahīn kar sakte.
I am going to the bazar to buy paper,	main kāghaz (kharidne ko) bāzār jātā hūn.

C.

That ship has lost her anchor and cable,	us jahāz kā (rassā) aur langar gum ho-gayā.
This cage is to keep birds in,	yih (pinjrā) chiriyān rakhne ke liye hai.
Where did you get that cake?	yih (kulīcha) tum ne kahān pāyā?
This will be to them a great calamity,	unhein yih sakht (āfat) hogi.
Have you made a calculation of the cost?	(kharch) kā (andāz) kiyā hai tum ne?
The cow and calf were together,	gā, e aur (bachhṛā) donoں sāth the.
The sea was quite calm,	samundar bi'l kull (sākin) thā.
Buy me two candlesticks,	do (sham'dān) mere liye mol-lo.
Where did you buy this canvas?	yih (tāt) tum ne kahān mol- liyā?
He is a person of great capacity,	wuh bari (liyākat) kā ādmī hai.
Where is the ship's captain?	jahāz kā (nākhudā) kahān hai.
He has sent me a card of invitation,	us ne da'wat kā (ruk'a) mujhe bhejā hai.
I have no care on that account,	us sabab se mujh ko kuchh (fikr) nahīn.
He is a carpenter,	wuh (barha, ī) hai.
I saw him carrying a load on his head,	us ko main n ne sir par bojh (lejāte) dekhā.
Have you no case for your razor?	kyā tumhāre usture kā (khāna) nahīn hai?
This is a very difficult case,	yih bari mushkil (bāt) nai.
In cash and notes I have 500 rupees,	(nakd) aur lot milākar mere pās pāinch sau rūpāi hain.
Put these things in a cask,	in chīzon ko (pipe) men rakho.
Cast away this clothing,	yih kaprā (phenk-do).
He lives near the castle,	wuh (kil'e) ke pās rahtā hai.

This *cat* has very large claws,
Have you seen to-day's *cata-*
logue of the sale?
Catch that bird,
Do you know the *cause* of this?
What need of all this *caution*?
We ought to be *cautious*, and
not give offence to any,

When will you *cease* talking?
He is a very *celebrated* poet,
Place this in the *centre*,
This house has been built a
century,
I am *certain* of it,
I have received from him a
certificate of my capacity and
good conduct,
Here is plenty of *chaff*, but no
wheat,
Is this *chain* made of iron?
Take a *chair*, and sit down,
He writes only with *chalk*,

He is gone there for *change*
of climate,
I must *change* my clothes,
His mind is *changeable*,
What *chapter* shall we read?
She draws pictures with *char-*
coal,
He *charges* very high,
They are very *charitable* to the
poor,
He bestows a great deal in
charity,
That is a *charming* song,
These articles, I think, are
cheap,
They *cheat* whom they can,

This *cheese* is not good,
I saw a hen with ten *chickens*,

is (*billi*) *ke bare bare panje hain*.
āj ke nīlām kī (*fīhrīst*), *dekhī*
hai?
us chiriyā ko (*pakro*).
tum is kā (*sabab*) *jānte ho*?
itnī (*khābardārī*) *kyā zarūr*?
ham ko chāhiye ki (*ihtiyāt* *se*
rahen), *aur kisi ko azyāt*
na den.
kab bolnā (*band karoge*)?
muh barā (*mashhūr*) *shā'ir hain*.
is ko (*bich*) *meni rakho*.
yih (*ek sau baras*) *kā ghar hain*.

mujhe uskā (*yakīn*) *hai*.
us se main ne kābiliyat aur nek
chalan kā (*sārtīfīkāt*) *hāṣil*
kiyā *hai*.
yahān (*bhūsī*) *bahut hain*, *magar*
gehūn nahīn.
kyā yih (*zanjīr*) *lohe kī hain*?
(chaukī) lo aur baitho.
wuh sirf (*khariyā se*) *likhtā*
hai.
wuh āb-o-hawa kī (*tabdil*) *ke*
liye wahān gayā hain.
mujh ko kapre (*badalnā*) *hain*.
wuh (*talawwun-mizāj*) *hain*.
ham kaun (*bāb*) *pārhenī*?
wuh (*ko,ele*) *se taśwīren*
khainchti hain.
wuh barī (*kīmat letā*) *hain*.
wuh gharibon ko bahut khairāt
diyā karte *hain*.
wuh bahut (*khairāt*) *kartā hain*.

wuh ek dil-kash git hain.
main in chūzōn ko (*sastā*)
samajhā hūn.
wuh jinhenī thag sakte hain
(thagte hain).
yih (*panīr*) *achchhā nahīn*.
main ne ek murghī ko das
(chūzōn) samet dekhā.

My chief reason for coming here was to see you, merā (asl) *maṭlab* *yahān* ane se *tumhārā* *dekhnā* thā.

I have known him since his childhood, main use (*lārākpan*) se *jāntā hūn*.

These are but *childish* employments, yih *fakat* (*tiflāna*) *shagh*l *hain*.

He has lately come from *China*, thore din *hū,e* ki *wuh* (*Chīn*) se *yahān* *āyā* *hai*.

Why are all these *chips* here? yih *sārā* (*kurkuṭ*) *yahān* *kyūn* *parā* *hai*? *use* *le-jāo*.

Cut this stick with a *chisel*, is *laḳrī* *ko* (*rukhāṇī*) *se* *kāṭo*.

It was his own *choice* to do so, us *ne* *apnī* (*rażāmandī*) *se* yih *kām* *kiyā*.

Choose which of these two you please, in *donoū* *mei* *se* *jise* *chāho* (*lo*).

Mix some *cinnamon* with the other spices, aur *maṣālihōn* *ke* *sāth* (*dār-chīnī*) *milā,o*.

One and a *cipher* make ten, ek *par* (*sifār*) *rakhne* *se* das *hote* *hain*.

They all sat in a *circle*, *wuh* *sab* (*halka*) *bāñdhkar* *baithe*.

They have *circulated* notices in all directions, *unhōn* *ne* *har* *taraf* *ishtihār* (*jārī* *kiye* *hain*).

Has this coin been long in circulation, is *sikke* *kā* (*chalan*) *bahut* *din* *se* *hū,ā* *hai*?

This is a curious circumstance, yih'ajab (*mājarā*) *hai*.

He is one of the Company's civil servants, *wuh* *Kampanī* *ke* (*mulkī*) *ahli* *kārōn* *mei* *se* *hai*.

He is *civil* to every one, *wuh* *har* *ek* *se* (*akhlāk* *ke* *sāthi*) *pesh-ātā* *hai*.

He received us with great civility, *us ne ham* *se* *barī* (*tawāṣū*) *ke* *sāth* *mulākāt* *ki*.

Have you any further claim on that gentleman's estate? *tum us* *śāhīb* *ke* *māl* *par* *aur* *kuchh* (*da'wā*) *rakhte* *ho*?

The claws of that animal are very sharp, *us jānwar* *ke* (*changul*) *bahut* *tez* *hain*.

Bricks are made of *clay*, *īnṭen* (*mittī*) *se* *bantī* *hain*.

She is more clever than he, *wuh* *laṛki* *is* *laṛke* *se* (*zahīn*) *hai*.

The attorney has written to his *client*, *wakīl* *ne* *apne* (*muwakkil*) *ko* *likhā* *hai*.

The *climate* of Europe is very fine, *Yūrap* *ki* (*āb-o-hawā*) *bahut* *achchī* *hai*.

He was climbing a tree,	wuh ek <u>darakht</u> par (charxtā) thā.
That child <i>clings</i> to its mother,	wuh larkā apnī mān se (lipṭā) <u>rahtā</u> hai).
Leave your <i>cloak</i> in the hall,	apnā (labādā) dālān-men rahne-do.
What is the time by the church <i>clock</i> ?	girje kī (gharī) men kyā bajā hai?
It is near <i>two o'clock</i> ,	karib (do bajne) ke hai.
They <i>clothe</i> the naked and feed the hungry,	wuh naṅgon ko kapre (pahnātē) aur bhūkhon ko khānā khlātē hain.
There are many <i>clouds</i> , it will rain heavily,	bahut (abr) chhāyā hai, pānī khūb barsegā.
Some people ride in <i>coaches</i> , others go on foot,	ba'ze (gārī) men sawār hote hain, ba'ze paidal chalte hain.
This cloth is very <i>coarse</i> , Sweep away that <i>cobweb</i> ,	yih kaprā barā (motā) hai.
I feel very <i>cold</i> , A great crowd was <i>collected</i> , Have you seen the new <i>college</i> ?	wuh (makrī kā jālā) jhār-dālo.
What is the English name of this <i>colour</i> ?	mujhe (jārā) bahut lagtā hai.
Take a <i>comb</i> , and comb your head,	bahut ādmī (jam') hū'e.
This affords me <i>comfort</i> in my trouble,	tum ne nayā (madrasa) dekhā hai?
He commanded me to go instantly,	angrezi men is (rang) kā nām kyā hai?
Let us now <i>commence</i> our work, I commend your <i>prudence</i> ,	(kanghī) lo, aur bāl jhāro.
Calcutta is a first-rate seat of commerce,	mere ranj men yih (tasalli) detā hai.
He was committed to prison,	us ne mujh ko fauraq jāne kā (hukm diyā).
The common people speak thus, Communicate this to him,	ab ham kām (shurū' karen).
He appears to be very communicative,	main tumhārī pesh-bīnī kī (ta'rīf kartā hūn).
I have no companion,	Kalkatla (saudāgarī) kā ek 'umda makām hai.
	wuh kaid- <u>khāne</u> men (bhejā gayā).
	('awāmm) aisā kahte hain.
	yih us se (bayān karo).
	wuh (ziyāda-go) mālūm hotā hai.
	merā koī (sāthī) nahiñ hain.

I am glad to be in his company, us kī (muṣāḥabat) men main
bahut khwush hūn.

Let us compare my writing ham apnā likhā tumhāre se
with yours, (mīlāwēn).

A ship sails by the compass, (kutb-numā se) jahāz chaltā
hai.

Why act thus? have you no kyūn aisā karte ho? tumheñ
compassion? (rahm) nahīn ātā?

Are you competent to the work? tum is kām ke (lā,ik) ho?

I have long complained of his main us ke chāl-chalan kā
conduct, bahut din se (shākī hūn).

He is always coming with wuh hamesha (nālīsh) kartā
complaints, ātā hai.

He is complete master of this usko is zabān par (pūrī kudrat
language, hāsil) hai.

Sir, Mr. —— sends his com- gharib-parvar, fulāne ṣāhib
pliments to you, āpko (salām) kahte hain.

Unless you comply, what can agar tum (rāzī) na ho, to main
I do? kyā karūn?

He is now composing a gram- ab wuh ṣarf o naḥw kī kitāb
mar, (taṣnīf karte hain).

I don't exactly comprehend main yih khūb nahīn (samajh)
this, saktā.

I cannot conceal this matter, is bāt ko main (poshīda nahīn
rakh saktā).

Let us not indulge conceit, ham sab (dimāgh) na karen.

That man is very conceited, wuh ādmī barā (maghrūr) hai.

I conceive you are in the right, main (khayāl kartā hūn) kī
hakk tumhārī taraf hai.

This business does not concern yih kām tum se ('alāka) nahīn
you, rakhtā.

This has caused her much is se wuh bahut (ghabrā-ga,ī)
concern, hai.

It is time to conclude, (tamām karne) kā wakt hai.

This is the conclusion of the yih bāb kā (ākhir) hai.

I saw a great concourse of main ne bahut ādmīyon kā
people, (jamā,o) dekhā.

My condition is better than his, merā (hāl) us se bihtar hai.

His conduct is to be com- us kā (kām) ta'rīf ke lā,ik hai

mended, wahān ham ko kaun (lejā,egā) ?

Who will conduct us thither? main (ikrār kartā hūn) ki mere
I confess my conduct has been af' āl kharāb hu,e.

amiss,

I place no *confidence* in what they say,
un ke kahne par maīn (i'tibār)
nahīn kartā.

He is now *confined* in jail,
wuh ab bandī-khāne men
(kaid) hai.

Is the news *confirmed* or not ?
khabar (taḥkīk hū,ī) yā nahīn ?

You have *confused* my work,
tum ne merā kām (darham-
barham kar-diyā).

There is no *connection* in these sentences,
in jumlon men kuchh (munāsa-
bat) nahīn.

He *conquered* the whole country,
us ne sāre mulk ko (fath kiyā).

I am not *conscious* of having said so,
mujhe (yād) nahīn ki main ne
aisā kahā hai.

Do you *consent* to my proposal ?
merī bāt par tum (rāzī ho) ?

She went without my *consent*,
wuh bighair merī (ijāzat) ke
ga,ī.

That is of no *consequence*,
kuchh (muzāyaka) nahīn.

I will *consider* of it,
main use (sochūngā).

The cargo of the vessel was consigned to him,
jahāz kā bojhā uske (hawāle
kiyā gayā) thā.

His *constitution* is very strong,
us ke (kuwā) bahut achchhe
haiñ.

Let us *consult* upon this subject,
ham is mukaddame men (mash-
wara karen).

How much indigo will this box contain ?
is sandūkche men kitnā nil
(aṭegā) ?

Treat no one with *contempt*,
kisi kī (hikārat) mat karo.

I am *content* with what I have,
jo mere pās hai us par mujhe
(kanāat) hai.

They are very *contentious*,
wuh bare (jhagrālū) haiñ.

There is a *continual* noise in this place,
is jagah men (hamesha) shor
rahtā hai.

The Government contracted for the paper,
Sarkār Bahādur ne kāghaz kā
(thekā liyā).

Contrary winds detained the vessel,
bād-i (mukhālis) se jahāz
chhinkā rahā.

By what *contrivance* shall we go there ?
ham kis (tadbīr) se wahān
ja,ēnge ?

Will your coming to-morrow be *convenient* ?
kal āne men tumheñ (subhitā)
hogā ?

Are you fond of *conversation* ?
tum (guft-o-gū) ke shājik ho ?

Will you please to *convey* this article to him ?
āp mihrbānī se yih chīz us tak
(le-jā,ēn).

I am *convinced* what you say *mujhe (yakīn hai) ki tumhārā*
 is true, *kahnā rāst hai.*
 Having no cook, he *cooks* for *bāwarchī na hone ke sahab se*
 himself, *wuh apnā khānā āp (pakā-
 letā hai).*

It is *cooler* to-day than it was *kal se āj (sardī) ziyāda hai.*
 yesterday, [liye kījiye.]
 Please *copy* this for me, *mihrbānī karke is kī (naki) mere*
 Buy some *cord*, and tie these *kuchh (rassī) mol-lekar, in*
 things together, *chīzon ko ikaṭṭhā bāndho.*
 Is there no *cork* to this bottle? *is botal kī (dāt) nahiñ?*
 There was great plenty of *pichhle sāl (anāj) kī bahut*
 corn last year, *kaṣrat thī.*
 Have you any *correspondence* *tumhārī (khatto kitābat) us ke*
 with him? *sāth hai?*
 Society here is extremely *cor-
 rupt*, *yahān ke logoñ ke watīre*
 What will be the *cost* of these *nīhāyat (bure) hain.*
 articles? *in chīzon kī kyā (kīmat) hogī?*
 They live in *cottages*, *wuh (jhopriyon) men rahte hain.*
 Move this *couch* into the other *dūsre kamre men is (palang)*
 room, *ko le-jāo.*
 He coughs all night, *wuh rāt bhar (khānstā) hai.*
 He is a member of the Supreme *wuh suprīm (kaunsal) kā ek*
 Council, *mimbar hai.*
 Let us regard good *counsel*, *ham nek (salāh) māneñ.*
 Count over the money I gave *main ne jo rupai diye unheñ*
 you, *(gin-lo).*
 This is a *counterfeit* rupee, *yih (khoṭa) rūpiya hai.*
 This *country* produces much *is mulk men bahut (rū, ī) paidā*
 cotton, *hotī hai.*
 This is my *native country*, *yih merā (waṭan) hai.*
 Buy for me a *couple* of razors, *(do) usture mere liye mol-lo.*
 You possess greater *courage* *mujh se tum ziyāda (dilerī)*
 than I, *rakhte ho.*
 They are excessively *covetous*, *wuh bare (tāmi') hain.*
 There is a *crack* in this basin, *yih bartan (phuṭā) hai.*
 This milk produces no *cream*, *is dūdh se (malā, ī) nahīñ*
 nikaltī. [kiyā.]
 God *created* the world, *khudā ne dunyā ko (paidā)*
 God is the *Creator* of all crea- *khudā (khālik) tamām (makh-
 tures, *lūkāt) kā hai.*
 Do you *credit* what he says? *tum iskā kahnā (bāwar kar-
 te ho)?**

I agree to give you three months' credit,
This action does him great credit,
His affairs are in a bad state, therefore he has called together his creditors,
Look how these lizards creep along the wall,
This is called a creeper,
What crime has he committed?
He will criticize our composition,
That line is crooked,
There was a great crowd of people,
He rises when the cock crows in the morning,
They delight only in cruelty,
The birds will pick up all these crumbs,
He was crushed under the carriage-wheel,
What is the matter? why do you cry out so?
The length of this stick is about four cubits,
This land is cultivated,
They are by nature cruel and cunning,
They drink tea out of cups and saucers,
I have been cured by that physician,
This is a curious shell,
Are there no curtains to this bed?
Do you know how this custom arose?
Have you been to the custom-house?
You have cut it so that it won't write,

main tīn mahīnē tak tumheñ (udhār) dene kō rāzī hūn.
is kām se us kī bārī ('izzat) hai.
us kā kār-o-bār bigar-gayā hai, is wāste us ne apne (karz-khwāhōn) ko bulāyā hai.
dekho yih chhipkaliyān kis-tarañ dīwār par(chaltī) haiñ.
is ko (bel) kahte haiñ.
us ne kyā (jurm) kiyā hai?
wuh hamārī inshā men (nukta-chīnī karegā).
wuh sañār (terhī) hai.
wahān ādmīyon kā bārā (hujūm) thā.
jab subh ko murghā (bāng detā hai) tab wuh ughtā hai.
wuh şirf be-rahmī se khwush hote haiñ.
chiryān in sab (tukron) ko chun-lengī.
wuh gārī ke pahiye ke nīche (dab-gayā).
kyā hū,a? kyūn aisā (chillāte ho)?
is lakrī kī lambā,ī karib chār (hāth) ke hai.
yih zamin (bo,ī ga,ī hai).
wuh fitratan şālim aur (makkār) haiñ.
pirich (piyālī) men wuh chā pīte haiñ.
us ʃabib kī dawā se main (achchhā hu,ā).
yih ('ajab tarah kī) sīpī hai.
is chārpā,ī kī (masahri) nahīn hai?
tum jānte ho yih (dastūr) kaise jārī hu,ā.
tum (parmit ghar) ga,e the?
tum ne usko aisā (tarāshā) ki us se likhā nahīn jātā.

D.

Has the cargo received any damage?
 This house is very damp,
 They spend their time in singing and dancing,
 Why are you afraid? there is no danger,
 I dare not do as you say,

The night was very dark,
 They are in gross darkness,

What is the date of his letter?

They rise at dawn,
 What time of the day is it?
 I saw a dead snake on the roadside,
 He is deaf, and can hear nothing,
 He deals honestly with everybody,

The goods you have purchased I think are very dear,
 He is very dear to me,
 A debtor is one who owes money,
 They only live by deceit,
 What is there more deceitful than the human heart?

You have been deceived by them,
 Let him decide this question,
 I asked him, but he declined,
 That article decreases in value daily,
 A decree was passed for this purpose,
 I shall deduct so much from his account,

kyā jahāz ke māl men kuchh (nukshān) pahūnchā?
 yih ghar bahut (marfūb) hai,
 wuh apne aukāt (nāchne) gāne men basar karte hain.
 tum kyūn darte ho? kuchh (andesha) nahīn.
 jaisā tum kahte ho, waisā karne kī (jur, at nahīn rakhtāhūn).
 rāt bahut (andheri) thī.
 wuh bare (andhere) men pare hain.

us ke khatt kī kaunstī (tārīkh) hai?
 wuh (nur ke tārke) uṭhte hain.
 ab kyā (wakt) hai?
 rāh ke kināre main ne (marā hu,ā) sānip dekhā.
 wuh (bahrā) hai, kuchh sun nahīn saktā.
 wuh sab ke sāth diyānatdārī se (kārobār kartā hai).
 jo asbāb āp ne kharidā hai, mere nazdik, barā (girān) hai.
 wuh mujhe barā (piyārā) hai.
 (karzdār) wuh hai jo rūpiya dhārtā ho.
 wuh (fareb-hī) sedin kātte hain.
 ādmī ke dil se ziyāda makkār kaun hai?
 tum ne un se (dagħā) khā,ī hai.

wuh yih mu'āmala (faīsal kārē).
 main ne us se darkhwāst kī magar us ne inkār kiyā.
 us chīz kī kīmat roz-ba-roz (kam hotī jātī hai).
 isī sabab ek (kukm) jārī hū,ā.
 us ke hisāb se main itnā (kam karūnigā).

How deep is this tank?
Do you see any defect in this?

yih tālāb kitnā (gahrā) hai ?
tum is meñ kuchh ('aib) dekhte
ho ?
us ne 'adālat meñ ('uzr) kiyā.
mudda'i aur (muddā'ā 'alaih)
donoñ ke iżhār sune ga,e.

He made his *defence* in court,
The statements of both *de-
fendant* and *plaintiff* were
heard,

us ne 'adālat meñ ('uzr) kiyā.
mudda'i aur (muddā'ā 'alaih)
donoñ ke iżhār sune ga,e.

They are not *deficient* in sense,
She is *deformed* in person,
Who *defrays* the costs of his
learning?

wuh (kam)-'akl nahīn hain.
us kā badan (bad-shakl) hai.
us ke sikhne kā kharch kaun
(detā hai)

His mind is much *dejected*,
There is much *delay* in this,

us kā dil bāhnt (udās) hai.
is kām meñ bahut (tawak्कuf)
hai.

This is my *deliberate* opinion,
Her hands and feet are very
delicate,

yih merī pakki (tajwīz) hai.
uske hāth pa,ōn bahut (nāzuk)
hain.

This is a most *delicious* morsel,
I was greatly *delighted* to see
him,

yih bahut (lažīz niwāla) hai.
us ke dekhne se maiñ bahut
(khwush) hū,ā.

The fever is so violent that he
is sometimes *delirious*,

tap aisi sakht hai ki kabbī
kabbī wuh (aul faul bakne
lagtā hai).

Did you *deliver* to him my
message?

tum ne merā payām us ko
(pahūñchāyā)

He *delivered* his brother from
much distress.

usne apne bhā,ī ko bārī taklīf
se (najāt dī).

Have you any *demand* upon
me?

mujh par kuchh tumhārā
(da'wā) hai

He *demanded* more than his
due,

us ne ḥakk se ziyāda (chāhā).
[hai].

He *denies* having said this,
When do you intend to *de-
part*?

wuh aisi kahne se (inkār kartā
tum kab (jāne) kā irāda
rakhte ho ?

I cannot *depend* upon what he
says,

us kī bāt par maiñ (i'timād)
nahīn kar-saktā.

That *depends* upon the state of
my health,

wuh merī tandurustī par
(maukūf) hai.

This is a *depository* for books,
What *description* gave he of
the place?

yih (kutub-khāna) hai.
us jagah kā us ne kyā (bayān)
kiyā ?

They *deserve* to be punished,
I will *desire* him to do so,

wuh sazā ke (lā,ik) hain.
aisā karne ko maiñ use (ka-
hūñgā).

I have a great desire to see him,
He is very desirous of seeing you,
He despairs of accomplishing his object,
We ought not to despise any one,
Your papers have been all destroyed,
Do not detain the servant any longer,
I am determined to do as you recommend,

There is much dew on the grass,
He was ruined by playing at dice,
See if this word is in the dictionary,
What sort of diet does he use ?
What is the difference between the two ?
People are of different opinions on the subject,
Do you think that the English language is difficult ?
Dig up this jungle,
It requires only diligence,
They are diligent scholars,
Her eyes are become dim through age,
He dines at one o'clock,
I must go now, it is dinner time,
This is the direct road to Calcutta,
Please direct me where to find him,
I will attend to your directions,
This road is very dirty,
If you act thus, it will be to your disadvantage,

us ko dekhne kī mujh ko bārī (khwāhish) hai.
wuh tumhāre dekhne kā bārā (ārzūmand) hai.
wuh apne kām ke anjām se (nā-ummmed hai).
ham ko na chāhiye ki kisī ko (hakīr samjheñ).
tumhāre kāghazāt sab (barbād ga,e).
tum us naukar ko aur mat (atkā,o).
tumhārī ṣalāh ke muṭābik karne kā main (pakkā irāda rakhtā hūn).
ghās par bahut (shab-nam) hai.
wuh (pāsā) khelne se tabāh hū,ā.
dekho to ki yih lafz (laughat) men̄ hai.
wuh kaisī (ghīzā khātā hai) ? in donon̄ men̄ kyā (fark) hai ?
is mukaddame men̄ ādmīyon̄ kī (mukhtalif) rā,ēn hain̄.
tum samajhte ho ki angrezi zabān (mushkil) hai ?
is jangal ko (khod-dālo).
fakat (koshish) darkār hai.
wuh (mīhnatī) shāgird hain̄.
burhāpe se us kī ānkhen̄ (dhundhli) ho-ga,īn.
wuh ek bajे (khānā khātā hai).
mujhe ab jānā chāhiye (khāne) hā wakt hai.
yih Kalkatte kī (sīdhī) rāh hai.
āp ẓarā (batlā-dījiye) ki main us ko kahān pā,ūn̄gā.
main āp kā (irshād) bajā lā,ūn̄gā.
yih rāh bārī (ghalīz) hai.
agar tum aisā karoge to tum hārā bārā (nukshān) hogā.

On that account it is very *disagreeable*, *is wajh se wuh bahut (nā-pasand) hai.*
 They have *disagreement*, *un men (nā-muwāfakat) hai.*
 They *disagree* with one another, *wuh ek dūsre ke (mukhālif) hain.*

I was much *disappointed*, *main bahut (nā-ummed) hūā.*
 He is now able to *discharge* *wnh ab is kābil hai ki apnā karz (adā kare).*
 his debts, *yih be (kāida) fauj hai.*
 This army is without *discipline*, *wuh dastūr ab (jātā rahā).*
 The custom is now *discontinued*, *tumhārī bāt se to merī (yās tūttī himmat) hai.*
 What you say *discourages* me, *āj ham tum (guft-o-gu) karen.*
mujhe āj tak chor kā patā na (lagā).

Come, let us hold a *discourse*, *wuh bahut 'umda (ījād) hai.*
 I have not as yet *discovered* *us ko liyākat hai ; lekin (imtiyāz) nahīn rakhta.*
 the thief, *aisā karne men hamārī (be 'izzatī) hogī.*
 That is an important *discovery*, *ham sab (hīla) na karen.*
 He has ability, but wants *discretion*, *wuh bare (be-imān) hain.*
 To do so would be a *disgrace* *main un kī suhbat se bahut (nā-khwush hūn).*
 to us, *bādshāh ne darbāriyon ko (rukhsat kiyā).*
 Let us not use *disguise*. *us kā hukm main (rad) nahīn kar saktā.*
 They are very *dishonest*. *is men us kī barī zihānat (zāhir hotī hai).*
 I *dislike* their company very *wuh bahut (nā-khwush hū,e).*
 much, *tum yih chīzen hamāre liye (bech) sakte ho ?*
 The king *dismissed* the cour- *tum donon men kyā (kazīya) hī ?*
 tiers, *tum kyūn (nā-rāz) ho ?*
 I cannot *disobey* his orders, *sūraj barf ko (galatā hai).*
Herein he displays great talent, *tum use samjhākar kyā nahīn rok sakte, ki wuh phir aisā na kare ?*
They became much *displeased*, *shahr-i Murshidābād yahān se kitni (dūr) hai ?*
Can you dispose of these goods *men dī apne pet ko (phulākar).*
 for me ? *ākhīr mar-gaī.*

What is the *dispute* between *you two ?*

Why are you *dissatisfied* ?

The sun *dissolves* the snow,

Cannot you *dissuade* him from

doing so again ?

What *distance* is the city of

Murshidābād from this place ?

The frog, having *distended* her

belly, at last perished.

His articulation is clear and *us kā talaffuz bahut sāf aur distinct,*
wāzīh hai.

Tell me the name of this *dis- is (maraż) kā nām batā,o.*
temper,

I cannot distinguish these two *in donoñ harfon men main*
letters, (tamīz) nahīñ kar saktā.

She is now in great *distress, ab wuh bahut (lāchārī) men hai.*

This is their *diversion, yih un kā (tamāshā) hai.*

A *dividend* on his estate will *dūsre mahīne kī pahlī tārikh us*
be paid the first of next ke māl kī (kist) pahūnchegī.
month,

Why do you do so? *tum aisā kyūñ (karte ho).*

The vessel is now in *dock jahāz (dak) men marammat*
repairing, hotā hai.

He is a *doctor, wuh (tabīb) hai.*

This is very strange *doctrine, yih 'ajab tarah kū (uṣūl) hai.*

He has taken two *doses of us ne do (khwurāk) dāwā khā,i*
medicine, hai.

Double this string, and then it *is rassī kō (dohrā karo) to kām*
will do, kī hogī.

Is this paper *double? kyā yih (dohrā) kāghaz hai ?*

It is *doubtful* if he will come, *us ke āne na āne men (shakk)*
hai.

How can one horse drag such *ek ghorā itnā bojh kis tarah*
a load? (khainich) saktā hai ?

There is a *drain under the ghar ke nīche (mori) hai.*
house,

Give me one *draught of water, mujhe ek (ghūnt) pānī pilā,o.*

Make the figures, and *draw handase likho, aur ek lakīr*
a line, (khīncho).

I will show you a *beautiful main tum ko ek khūb-ṣūrat*
drawing, (taṣwīr) dikhā,ūngā.

I thought thus in my *dream, main ne (khwāb) men aisā*
dekhā.

He cares nothing about *dress, wuh (poshāk) kī kuchh parwāi*
nahīñ kartā.

Wait a little, he is now *thorā sabr karo wuh ab kapre*
dressing, (pahintā) hai.

He always *drives* very fast, *wuh hamesha gārī bahut tez*
(hānktā) hai.

I heard that he is suffering *main ne sunā ki us ko (ja-*
from dropsy, landar kī) bīmārī hai.

I drove a nail into the wall, *main ne ek kīl dīwār men*
(gārī).

The <i>drum</i> is beat in the fort daily,	<i>kil'e men</i> (<i>nakkarā</i>) <i>har roz</i> <i>bajtā hai.</i>
He is quite a <i>drunkard</i> ,	<i>wuh barā</i> (<i>matwālā</i>) <i>hai.</i>
This house is exceedingly <i>dry</i> ,	<i>yih ghar bahut</i> (<i>sūkhā</i>) <i>hai.</i>
Whose are these <i>ducks</i> and <i>geese</i> ?	<i>yih</i> (<i>battak</i>) <i>aur haں kis ke</i> <i>haiں?</i>
That note falls <i>due</i> to-morrow,	<i>us kundī kī</i> (<i>mī'ād</i>) <i>kal tamām</i> <i>hogī.</i>
She is both <i>dumb</i> and <i>deaf</i> ,	<i>wuh</i> (<i>gūngī</i>) <i>bhī</i> <i>hai anz bahrī</i> <i>bhī.</i>
He has learned so long, yet he is a <i>dunce</i> ,	<i>itne dinon pārhne par bhī</i> (<i>ah-</i> <i>mak kā ahmak</i>) <i>hai.</i>
Real and <i>durable</i> happiness is not attainable on earth,	<i>dunyā men</i> <i>khwushī sachchī</i> <i>aur</i> (<i>pāedār</i>) <i>kisī ko milnī</i> <i>nahīn.</i>
Do these articles pay <i>duty</i> ?	<i>in chīzon kā</i> (<i>mahsūl</i>) <i>lagtā hai?</i>
A <i>dwarf</i> is one who is little in stature,	<i>(bannā)</i> <i>wuh</i> <i>hai jis kā kadd</i> <i>chhotā ho.</i>
<i>Dwell</i> where he may, he is unhappy,	<i>chāhe kahīn</i> (<i>rahe</i>) <i>nā-khwush</i> <i>hī</i> <i>rahtā hai.</i>

E.

He is <i>eager</i> to undertake the business,	<i>kām uṭhāne kā wuh barā</i> (<i>ār-</i> <i>zūmand</i>) <i>hai.</i>
He shows great <i>eagerness</i> to learn,	<i>wuh sikhne kī barī</i> (<i>khwāhish</i>) <i>zāhir kartā hai.</i>
In this way I can <i>earn</i> ten rupees a month,	<i>is ḥarāh se main das rūpāi</i> <i>mahīna</i> (<i>kamā</i>) <i>saktā hñī.</i>
You are not in <i>earnest</i> in what you say, you only jest,	<i>tum</i> (<i>sach much</i>) <i>to nahīn</i> <i>kahte, faқaṭ hanīsī se kahte ho.</i>
I gave ten rupees <i>earnest</i> money,	<i>main ne das rūpāi kā</i> (<i>bai'āna</i>) <i>diyā.</i>
You deafen one's <i>ears</i> by your noise,	<i>tum aisā shor machāte ho ki</i> <i>(kan) phaṭte haiں.</i>
They manufacture <i>earthen</i> ware,	<i>wuh</i> (<i>maṭṭī ke</i>) <i>bartan banāte</i> <i>haiں.</i>
An <i>earthquake</i> was felt lately in this neighbourhood,	<i>thore din hū,e ki is nawāh men</i> <i>(bhūnchāl) hū,ā thā.</i>
Do you travel <i>east</i> , <i>west</i> , <i>north</i> , or <i>south</i> ?	<i>(mashrik), maghrīb, janūb, yā</i> <i>shimāl kā safar karte ho?</i>
I will set you an <i>easy</i> lesson,	<i>main tum ko</i> (<i>sahl</i>) <i>sabak</i> <i>dūngā.</i>
The tide has begun to <i>ebb</i> ,	<i>(ab bhāṭhā) shurū' hai.</i>

There will soon be a solar *eclipse*, *thore din men* (*sūraj-gahan*) *hogā*.
 I saw him sitting on the edge of the river, *main ne us ko daryā* (*kināre*) *baiṭhā dekhā*.
 Who is the *editor* of this newspaper? *is akhbārkā* (*edīṭar*) *kaun hai*?
 She has written a book on *education*, *us ne (tarīk-i ta'līm)* *par ek kitāb likhī hai*.
 He has sold all his effects, *us ne apnā sab* (*asbāb*) *bech-dālā*.
 I gave him medicine, but it had no *effect*, *main ne us ko dawā dī*, *lekin us kā kuchh (asar)* *na hūā*.
 I saw a bird's nest with four eggs, *main ne ek chiriyā kā ghōslā*, *aur chār (ande)* *dekhe*.
 Give this book to your *elder brother*, *apne (bare) bhāī ko yih kitāb denā*.
 Her's is an *elegant house*, *us kā ghar bahut (suthrā)* *hai*.
 He is very *eloquent*, *wuh barā* (*bolne wālā*) *hai*.
 China is a large *empire*, *Chīn ek barī (saltanat)* *hai*.
 Who will *employ* such people? *kaun aise logon ko (kām degā)*?
 Who is your *employer*? *tumhārā (ākā) kaun hai*?
 What is your *employment*? *tum kyā (kām) karte ho*?
 This house is *empty*, it has no *tenant*, *yih ghar (khālī)* *hai*, *is men ko, i kirāyadār nahīn hai*.
 Enclose my letter in yours, *merā khatt apne khatt men (rakh-do)*.
 This affords me *encouragement*, *yih mujh ko (tasallī) detā hai*.
 Your former kindness *encourages* me, *āpkī aglī mihrbānī merā (dil barhātī hai)*.
 There is no *end* to his talking, *us kī bakwās kī (intihā)* *nahīn*.
 I must *endeavour* to see him to-day, *āj us kī mulākāt kā mujhe (kaṣd) karnā chāhiye*.
 This note wants your *endorsement*, *is hundī par tumhāre (dast-khat) zarūr hain*.
 The cat is the *enemy* of the mouse, *chūhe kī (dushman) billī hai*.
 He goes to work with great *energy*, *wuh barī (himmat) se kām kartā hai*.
 I have *engaged* him as my servant, *main ne is ko naukar (rakkhā) hai*.
 I have an *engagement* this evening, and therefore cannot accept your invitation, *merī āj kī rāt ek jagah (mihmānī)* *hai*, *is liye main āp kī da'wat kabūl nahīn kar saktā*.

Have you ever been in *āp kabhī (Inglisṭān) ga,e hāin?*
England?

Send for an engraver,
 I enjoy this season of the year,

Who will enter this *cave?*
 That news is entirely false,

Envy is hateful,
 Is your writing *equal* to mine?
 He went there, but forgot his
errand,

It is incumbent on us to for-
 sake *erroneous* opinions,
 Do you see any *error* in this
writing?

They *escaped* from prison,
 This is a matter of *especial*
 moment; the rest is by no
 means *essential*,

This law has lately been *estab-
 lished*,

He left all his *estate* to his
 eldest son,

They who fear God will obtain
eternal happiness,

European articles are now
 plentiful,

Draw two *even* lines,
 I expect to see him this *evening*,

This is a melancholy *event*,

They are gone, *every* one of
 them,

It is *evident* you are mistaken,
 By the *evidence* produced in
 court, his guilt was proved,
 His coming caused much *evil*
 to many,

In this world *evil* and *good*
 are found,

That lady is an *example* to all
 around her,

kisī (muhr-kan) ko bulā,o.
*mujhe yih mausim (khwush
 ātā hai)*

kaun is (ghār) meñ (paithegā) ?
*wuh khabar (bi-l-kull) ghalat
 hai.*

(hasad) buri chīz hai [hai ?
tumhārā merā likhā (barābar)
*wuh wahān gayā, lekin apnā
 (paighām) bhūl-gayā.*

ham ko lāzim hai ki (jhūthe)
khayāloni ko chhor-den.

*tum is likhne meñ kahīn
 (ghalatī) dekhte ho ?*

wuh kāid-khāne se (bhāg-ga,e).

*yih mukaddama (khāss) zarū-
 rat kā hai, bākī kī kisī farah
 (zarūrat) nahiñ.*

*yih āñin thore din se (mukarrar
 hū,ā hai).*

*us ne sārā (asbāb) bare bete ko
 diyā.*

*jo khudā se darte hain wuh
 (abad tak) khwush rahiñge.*

*(Wilāyatī) chīzen is wakt bahut
 hain.*

do khatt (barābar) khīñcho.

*main āj kī (rāt) us kī mulākāt
 kā muntazir hūn.*

*yih bare afsosnāk (wāki'a)
 hai.*

wuh (sab ke sab) ga,e hain.

[par ho.

*śāf (zāhir) hai ki tum ghalatī
 adālat meñ jo (gawāhi) dī ga,i
 us se uskī takṣīr śābit hū,ī
 us kā ānā bahut logon ke liye
 (nihāyat burā) hū,ā
 is dunyā meñ (bādī) o (neki)
 pā,ī jātī hain.*

*wuh bibi sab bibiyon ke wāste
 ek (namūna) hai.*

He exceeds every one in intelligence,
This is most excellent fruit,
What you propose, I think, is exceptionable in one particular,
I will give you this in exchange for that,
The exchange is a place where merchants meet to transact business,
I have no desire to exchange situations with you,
Let us excite each other to study,
Pray excuse my not having formerly written to you,
They made many excuses,
Three men were executed for murder last Monday,
Who is the executor to his estate?
Do you expect to see him shortly?
The king expelled him from the land,
What will be the expense of doing this?
House-rent is very expensive in Calcutta,
He has experience in business,
If you ask, he will explain any part which you do not understand,
These articles are for exportation,
Much indigo was exported last month,
I don't know how this phrase is expressed in English,

wuh dānā, ī men har ek se (barā) hai.
yih mewa bahut hī (khūb) hai.
merī dānist men, jo tum tajwīz karte ho, ek khās bāt men kābil-i i'tirāz hai.
us ke (badle) main tum ko yih dūngā.
(mandī), wuh jagah hai jahān saudāgar tijārat karne kī iktāthē hote hai.
main apnī hālat ko tumhāre hāl se (tabdīl karne) kī khwāhish nahīn rakhtā.
ham ek dūsre ko pārhne kī (targhib den).
main ne jo āge khatt na likhā yih kusūr mihrbānī karke (mu'āf kījiye).
wuh bahut ('uzr) lā,e.
pichhle dushambe ko tīn ādmī khūn karne kī 'illat men (phānsī diye ga,e).
us kī jā,edād ka kaun (waṣī) hai?
(tumhein ummed hai) ki use jald dekhoge?
bādshāh ne usko des (nikālā diyā).
is kām karne men kyā (kharch) hogā?
Kalkatte men ghar kā kirāya bahut (ziyāda) hai.
wuh kār-o-bār men (mashshāk) hai.
agar tum pūchho, to jo tum na samajhte ho wuh tumhein (samjhā-degā).
yih asbāb (dūsre mulk ko bhejne ke liye) hai.
bahut nīl pichhle mahine men (rawāna hū,ā)
main nahīn jāntā yih bāt Angrezi men kis tarah (bolī jātī) hai.

This is the extent of their learning,
I showed you an extract from this letter,
This is extraordinary news,
His children are extravagant,
Her eyebrows are black,
How can you write if you shut your eyes ?

un ke paṛhne ki (ḥadd) yihī hai.
maiñ ne is khatt kā (intikhāb) tumheñ dikhāyā.
yih ('ajib) khabar hai.
us ke larke (fuzūl-kharch) hain.
uski (bhawenī) kālī hain.
tum (āñkh) band karke kyūñ-kar likh sakte ho ?

F.

This is a book of fables,
Her face is fair,
Formerly there was an indigo factory here,
Had it not been for his assistance, I should have failed in my purpose,
From fatigue and hunger they fainted away,
It is now fair, you can go,
Have you faith in what they say?
He is an old and faithful servant,
He was killed by a fall from his horse,
Be assured that the report is false,
He has a large family,
So scarce was corn in that city, that it was feared there would be a famine,
It is now cold, what need have you of a fan?
She has entirely fascinated my heart,
Have you fastened the saddle on the horse?
Are these sheep fat or lean?
He died there, leaving a widow and five fatherless children,

yih (kissoñ) kī kitāb hai.
uskā (chihra) khūb-ṣūrat hai.
pahle yahāñ nīl kā (kārkhāna) thā.
us kī madad agar na hotī, to merā kām (anjām na) pātā.
wuh māndagī aur bhūkh se (ghash meñ ā-ga,e).
ab āsmāñ (sāf) hai tum jū sakte ho.
kyā tum un ke kahe par (yakīn) karte ho ?
wuh purāñ aur (īmāndār) naukar hai.
wuh ghoṛe se (girke) mar-gayā.
tum khātir jam' rakho ki yih khabar (jhūth) hai.
wuh baṛā ('iyāl-dār) hai.
us shahr meñ aisi anāj kī killat thī ki sab ko khauf (kaht) kā thā.
ab jārā hai, tumheñ (pankhe) kī kyā zarūrat hai ?
us ne bi-l-kull mere dil ko (moh-liyā) hai.
tum ne ghore par zīn ko (bāndh-diyā) hai ? [dublī ?
kyā yih bherenī (moṭī) hain yā wuh ek bewa aur pāñch (yatīm) larke chhorkar wahāñ mar-gayā.

I am very much *fatigued* with walking, *maiñ sair karne se bahut (thak) gayā.*

Those things are not yet ready, whose *fault* is it? *wuh chīzen jo abtak taiyār nahīn, to kis kī (takṣīr) hai?*

Who is there that is *faultless*? *kaun (be-kuṣūr) hai?*

Pray *favour* me with your address, *(mihrbānī karke) apne ghar kā thikānā (farmā, iye).*

The wind on the river is favourable for going up the country, *charhā, o kī taraf jāne ko daryā kī hawā (muwāfiķ) hai.*

This little boy is my *favourite*, *yih bachcha merā bahut ('azīz) hai.*

We ought to fear God more than man, *ham ko chāhiye ki ādmī kī banisbat khudā se ziyāda (dareñ).*

I would have gone there, but I went not, from fear of its being too late ere I arrived, *maiñ wahān jātā lekīn is (dar se) na gayā ki wahān pahunchne men̄ der hogī.*

To-day there is a *feast* at his house, *āj us ke ghar ek (ziyāfat) hai.*

This *feather* is very *beautiful*, The features of these two are alike, *yih (par) bahut khūb-ṣūrat hai. in donoñ kī (shakl) miltī hai.*

He is now very *feeble*; he is unable to stir from home, *ab wuh bahut (za'if) hai, ghar se bāhar nikal nahīn saktā.*

The squirrel feeds chiefly upon fruit, *gilahrī khāṣṣ-kar mewa hī (khātī) hai.*

I *feel* a pain in my side, what shall I do? *mere pahlū men̄ dard (ma'lūm hotā hai), main̄ kyā karūn?*

I saw several kinds of birds, a pair of each kind, male and female, *main̄ ne bahut kism kī chiriyān dekhīn, har har kism kā ek jorā, ya'ne nar aur (māda).*

There is a *ferry-boat* at this place, *is makām par ek (dōngī) hai.*

The whole soil of that country is *fertile*, *us mulkkī sārī zamīn (zar-k̄hez) hai.*

Go, fetch some fruit out of the garden, *jā,o, bāgh se thoṛā mewa (lā,o).*

I know not if many or few were there, *maiñ nahīn jāntā ki wahān (thore) the yā bahut.*

To whom does this field belong? *yih (khet) kis kā hai?*

It is better to sit still than to fight, *chupke baithe rahnā (larnē) se bihtar hai.*

This is a *figurative* mode of speaking,
 File the screw,
 File these papers,
 Fill this tub with water,

The *final* dividend on his estate will be paid to-morrow,
 I have lost my pen, see if you can find it,
 If you do so again, you must be fined,
 Help me to *finish* this letter,

What is now the *first* thing to be done?
 I saw some *fishermen* laying their net,
 He is not at all *fit* for this work,
 What day have you *fixed* upon to go there?
 I have seen a *flag* at the Fort,

What is the shape of the earth, round, *flat*, square, or oval?
 Why do you *flatter* me so?

We ought not to listen to the words of *flattery*,
 Why should we *flee*? there is no danger,
 What flowers are these? *fling* them away,
 Fire is produced by *flint* and steel,
 It is high water, the vessel will now *float*,
 I saw there a *flock* of sheep,
 The *floor* of this room wants repairing,

yih (majāzī) taur kī guft-o-gū hai.
 is pēñch ko (retī se reto).
 un kāghazōñ ko (natthī karo).
 tum is kañhre ko pāñi se (bharo).
 fulāne ke māl kī (ākhiri) kist kal dī-jā,egī.
 merā kalam kho - gayā hai,
 dekho shāyad (mil-jā,e).
 agar phir tum aisā karoge to tum par (jurmāna karnā pāregā).
 is khatt ke (tamām karne) meñ merī madad karo.
 ab pahile kyā karnā chāhiye ?
 main ne ba'z (machhu,ōñ) ko jāl dālte dekhā.
 wuh hargiz is kām ke (lā,ik) nahīñ hai.
 wahān jāne ko tum ne kaun sā din (mukarrar kiyā hai) ?
 main ne kil'e meñ ek (jhandā) dekhā.
 zamīn kī shakl kyā hai, gol, (chapṭī), chaukhūnī, yā baizāwī ?
 tum merī is tarah kyūñ (khwushāmad karte) ho ?
 (khwushāmad kī bāten) hargiz na sunnā chāhiye.
 ham kyūñ (bhāgen) ? kuchh khañtra nahīñ.
 yih kaise phūl hain ? (phenk) do.
 āg (chakmāk) aur fūlād se nikaltī hai.
 jo,ār bharpur hai, jahāz ab pāñi par (chalegā).
 ek (galla) bherōñ kā main ne wahān dekhā.
 is kamre kī (zamīn) maram-mat-ñalab hai.

Bread is made of flour, (āṭe) kī rotī bantī hai.
 You must not pluck these in (phūlōn) ko mat toro.
 flowers,

He can play upon the flute, wuh (bāñslī) bajānā jāntā hai.
 There are a number of flies, yahān bahut (makkhiyān) hain.
 He cut the parrot's wing, lest us ne tote ke par kāt-dāle, ki
 it should fly away, (ur na jāe).

In the morning there is a thick is jagah subh̄ ko (kuhāsā)
 fog here, bahut hotā hai.

Fold these things in paper, in chīzon̄ ko kāghaz men̄
 (lapeṭo).

— You go before, I will follow, tum āge jāo, main̄ (pīchhe
 ā, ūngā).

I am not at all fond of that wuh phal mujh ko kuchh nahin̄
 fruit, (bhātā).

What sort of food is this? yih kaisā (khānā) hai ?

He is a great fool, wuh barā (ahmak) hai.

To be angry without a cause be-sabab khafā honā (nādanī)
 is foolishness, hai.

Look at the horse's foot, ghoṛe kā (pā, on̄) dekho.

Why did you forbid him to tum ne use kyūn̄ āne se (man')
 come ? kiyā ?

The stream now runs with dhār is waqt bare (zor) se
 great force, bahtī hai.

He fell down and cut his fore- wuh gir-pārā aur (peshānī) us
 head, kī kāt-ga, ī.

He is gone to a foreign wuh (pārdes) gayā hai.

She possesses much foresight, wuh bari (dūr-andesh) hai.
 Who can foretell what will kaun (kah-saktā hai) ki kal
 happen on the morrow ? kyā hogā ?

For doing this you must forfeit aisā karne se tumhen̄ ek
 a rupee, rūpiya (khonā) pāregā.

Don't forget to tell him what jo main̄ ne tum se kahā hai wuh
 I said to you, us se kahnā (bhūl na jānā).

If he had acknowledged his agar wuh apnī takṣir kā ikbāl
 fault, I should have forgiven kartā, to main̄ use (mū'āf
 him, kartā).

Make a table of this form, is shakl kī ek mez bānāo.
 Which part of his letter do you us ke khatt̄ kā kaun sā hiṣṣa
 think the best, the former or tumhen̄ pasand atā hai,
 the latter ? (pāhlā) yā pichhlā ?

The objections you make to my jo i'tirāz tum meri tajvīz par
 plan are indeed formidable, karte ho so bahut (sakht) hain.

Let us not forsake our friends in their distress, *be-kasī kī hālat men̄ ham̄ ko chāhiye ki doston̄ ko na (chhor-den̄).*

He has made a large fortune, *us ne (māl) bahut jam' kiyā hai.*

I found it underneath the table, *maiñ ne usko mez ke nīche (pāyā).*

The foundation of the house was laid, *ghar kī (bunyād) pārī.*

There are fountains of water everywhere, *sab jagah yahān pānī ke (chash-me) hain̄.*

Whose are those fowls in the garden? *is bāgh men̄ kis kī (murghiyān) hain̄?*

You are free to do as you please, *tum ko koī (rokta nahīn), jo chāho so karo.*

It is so cold to-day, I think at night it will freeze, *āj aisī sardī hai ki shāyad rāt-ko (barf) pāre.*

I have engaged the whole of this vessel's freight, *is sāre jahāz ke (naul) kā maiñ ne ikrār kiyā hai.*

I have frequent opportunities of seeing it, *is ke dekhne kā (akṣar) mauka' miltā hai.*

Is this fresh milk? *kyā yih (tāza) dūdh hai?*

These greens are fresh from the garden, *yih bāgh kī (tāza) tarkāriyān hain̄.*

What shall I do? I have no friend, *maiñ kyā karūn̄? koī merā (dost) nahīn̄ hai.*

I am now entirely friendless, *merā is waqt koī (dost nahīn̄).*

I have seen a most frightful figure, *maiñ ne bari (khauf-nāk) (śūrat) dekhī hai.*

In India the frogs are very large, *Hindūstān men̄ (mēndak) bahut bāre hote hain̄.*

How does he manage his household affairs? is he frugal or extravagant? *wuh apne ghar ke kharch men̄ kis tarah chaltā hai? (kifāyat se), yā fuzūl-kharchī se?*

The purpose for which you sent me has been fulfilled, *jis murād ke liye tum ne mujhe bhejā thā, wuh (pūrī hogā, ī).*

Is this cask empty or full? *yih pīpā khālī hai yā (bharā)?*

How soon can you furnish these things? *tum yih chīzen̄ kitnī jaldi (taiyār) kar-sakte ho?*

He makes all kinds of furniture, *wuh har kism kā (asbāb) taiyār kartā hai.*

We cannot see into futurity, *(āyanda kī bāt) ham nahīn̄ jān-sakte.*

G.

Do you expect much *gain* from this trade? *kyā tumheñ ummed hai ki is kār-bār se baṛā (fā,ida) uṭhā,oge?*

Why have you left the *garden* gate open? *(bāgh) kā phāṭak kyūñ khulā rahne-diyā?*

Gather up the crumbs, There are no limits to his generosity, He is very *generous* and *gentle*, Are you acquainted with that *gentleman*? *roṭī ke ṭukṛे (jam' karo). us kī (sakhāwat) kī intihā nahīñ. wuh sakhi aur (narm-dil) hai. tum un (ṣahib) ko jānte ho?*

He has composed a book on *geography*, Can you get me another book like that? *unhoñ ne (jughrāfiya) men ek kitāb taṣnīf kī hai. mere liye us kī sī, ek dūsrī kitāb (le-ā) sakte ho?*

Do you know how to *gild* paper? *tum jānte ho kāghaz kyūñkar (zar-afshān) karte hain?*

He showed me a *gilt* picture-frame, He has five children, three boys and two *girls*, Are you *glad* or sorry on this occasion? *us ne mujhe taṣwīr kā ek sunahrā chaukīhā dikhāyā. us ke pāñch lāṛkē hain, tīn beṭe do (beṭiyāñ).*

Take care, this will easily break, it is made of *glass*, I have bought a pair of *gloves*, Tell the carpenter to *glue* these two boards together, Is this chain made of *gold*, *silver*, *iron*, *brass*, or *copper*? Have the *goodness* to inform me, You have *got* many books — give me one, Every one does not know how to *govern*, He is now *Governor* of Chandernagore, In this province much *grain* is produced, Whose *grand* house is that? *yā nā-khwush? khabardār, yih āsānī se tūṭ-jaṛegā, (shishe) kā hai. main ne ek joṛā (dastāna) mol-liyā hai. yih do takhte (saresh se joṛne) ko baṛhā, ī se kaho. yih zanjīr (sone), rūpe, lohe, pītal, yā tāñbe kī bani hai? āp (mihrbānī karke) mujhe khabar kījiye. tumhāre pās bahut kitāben (hain), ek mujhe do. har ek shakhṣ (bādshāhat karnā) nahīñ jāntā. wuh ab Chandar-nagar kā barā (hākim) hai. is śūbe men bahut (ghalla) hotā hai. wuh kis kā (ā'līshān) makān [hai?*

Sir, be pleased to grant me
this request, *sāhib, jo main 'arz kartā hūn
mihrbānī se (kabūl kijiye).*
I am grateful for your kindness,
maiñ āpkī mihrbānī kā (shukr-guzār) hūn.
Seeing such a school, I am
much gratified, *aisā maktab dekh-kar main
bahut (khwush) hūā.*
The horses are grazing on the plain,
ghore maidān men (charte) hain.
You have done me a very great favour,
āp ne mujh par (bārī) mihrbānī kī.
He has caused much grief to his father,
us ne apne bāp ko bahut (ranj) pahuinchāyā.
This is a grievous calamity,
yih (sakht) āfat hai.
Grind this wheat in the mill,
chakkī men yih gehūn (pīso).
What is the ground-rent of this house?
is ghar kī (zamīn kā kirāya) kyā hai?
Many flowers grow in the Bābū's garden,
bābū ke bāgh men bahut phūl (hote) hain.
You have grown very tall since I saw you last,
jab se main ne tumhen pichhlī daf'a dekhā thā tum bahut (barh-ga,e).
Who is the guardian of this child?
is larke kā (murabbi) kaun hai?
Can you guess the meaning of what I say?
jo main kahtā hūn us kā maṭlab tum (samajh-sakte) ho?
I went without a guide, though I had never been that road before,
main bidūn (rah-bar) ke gayā, agarchi āge kabhī us rāste na gayā thā.

H.

He is in the habit of walking out early,
us ko şubh ke wakt phirne kī ('ādat) hai.
His hair is white,
uske (bāl) sufaid hain.
The house has a hall and three rooms,
is ghar men ek (dālān) aur tīn kamre hain.
Take hold of his hand,
uskā (hāth) pakar-lo.
Give me a handkerchief,
ek (rūmāl) mujhe do.
The handle of this drawer is broken,
is darāz kā (dasta) tūt-gayā hai.
In his appearance he is handsome,
wuh dekhne men (khūbṣūrat) hai.
Do you know whose handwriting this is?
tum jānte ho ki yih kiskā (khatt) hai?

Hang the keys upon the nail,
 When did that happen?
 In this world no one enjoys
 perfect happiness,
 They who fear God here will
 be happy hereafter,
 khūnītī par kunjiyān (laṭkā) do.
 wuh kab (wāki hū,ā) ?
 is dunyā men kisī ko kāmil
 (khīwushī) nahīn hai.
 jo dunyā men khudā se darte
 hain wuh ukbāt men (khīwush)
 raheinge.
 Is the lesson you have given
 me hard or easy?
 This is a great hardship,
 The hare is a very timid
 animal,
 Is there any harm in doing
 this?
 I write in great haste to save
 the post,
 You must try to hasten his
 coming,
 They hastened away as fast as
 possible,
 To act in a hasty manner is not
 wise,
 On entering the room he took
 off his hat,
 Let us hate nothing but sin,
 Have you any acquaintance
 with that gentleman?
 I have got a pain in my head,
 His wound is now healed,
 His health is sound,
 Here is a heap of papers, put
 them away,
 Hear what I say, then give an
 answer,
 The heart of man is inclined to
 evil,
 To-day the heat is very great,
 In heaven is unspeakable hap-
 piness, in hell unutterable
 woe!
 This box is very heavy, how
 can I carry it?
 āp ne jo sabak mujh ko diyā
 hai (mushkil) hai yā āsān ?
 yih barī (sakhtī) hai.
 (khargosh) bahut buz-dil jān-
 war hai.
 kyā is kām ke karne men kuchh
 (nuksān) hai ?
 main bahut (jald) likhtā hūn
 ki āj ki dāk par chalā-jā,e.
 us ke (jald) āne ke liye tumheñ
 koshish karnā hogi.
 wuh apne maķdūr bhar bahut
 (jald) ge,a.
 (jaldī) kām karnā be-wukūft
 hai.
 kamre ke andar āte-hī us ne
 (topī) utār-lī.
 ham siwā gunāh ke kisī se (na-
 frat na karen).
 tumhārī un sāhib se jān pah-
 chān (hai) ?
 mere (sir) men dard hai.
 is kā zakhm ab (achchhā) ho-
 gayā.
 uskā (mizāj) durust hai.
 yahān kāgħaz kā (dher) hai,
 use ek ṭaraf rakh-do.
 jo jo bāteñ maiñ kahtā hūn
 (suno), ba'd us-ke jawāb do.
 ādmī kā (dil) bādī ki ṭaraf mā,il
 hotā hai.
 āj shiddat kī (garmī) hai.
 (bihisht) men khīwushī bayān se
 bāhar hai, aur (dozakh) men
 'azāb nā-guftanī hai.
 yih şandūk barā (bhārī) hai, is
 ko maiñ kyūñkar lejā,ūngā ?

When walking I trod upon his heel with my foot,
What is the height of this wall?
This large estate is without an heir,
Can you afford me any help in this affair of mine?
He is very helpless,
They live only upon herbs,
The crows steal, and afterwards hide what they can,
There are few hills in Bengal,
You can just give him a hint of this affair,
To go there I must hire a palankeen and boat,
Have you read the history of England?
He hit me a very hard blow on the head,
He holds his pen in the left hand,
Make a hole in the ground here,
God is holy, just, and pure,
It is late, let me now return home,
I ate some honey out of the honeycomb,
He has obtained much honour,
I hope to have an interview with you very soon,
This cow has no horns,
An hospital is about to be built there,
They show great hospitality,
Bring some hot water,
Do you know what hour it is?

chalne men merā pāon us kī (erī) par par-gayā.
is dīwār kī kitnī (ūnchā, ī) hai ?
is barī milkīyat kā ko, i (wāris) nahīn.
tum mere is kām men kuchh (madad) kar sakte ho ?
wuh bahut (lā-chār) hai.
wuh fakat (tarkārī) khā-kar jīte hain.
kawwe, khānā churāte hain,
aur phir jo kuchh ho saktā hai (chhipāte) hain.
Bangale men (pahār) bahut kam hain.
tum is bāt kā (ishāra) use kar sakte ho.
wahān pahūnchne ke liye mujhe ek pālkī aur kishtī (kirāya) karnī hogī.
tum ne Inglistān kī (tārīkh) pārī hai ?
us ne bāre zor se mere sir men mukkā (mārā).
wuh bāen hāth se kalam (pākārtā) hai.
yahān zamīn men (sūrākh) karo.
khudā (kuddūs), aur 'ādil aur pāk hai.
bahut der hū, ī ab main (ghar) jā, īn.
main ne makkhiyon ke chhatte se (shahd) khāya.
us ne barī ('izzat) pā, ī.
mujh ko yih (ummēd) hai ki jaldī tum se mulākāt hogī.
is gā, ē ke (sīngh) nahīn.
ek (haspatāl) wahān banne ko hai.
wuh barī (mihmān-dārī) karte hain.
thorā (garm) pānī lā, ī.
tum jānte ho kyā (bajā) hai ?

He is a man of a very *humane* *uske mizāj men barī* (*rahm-disposition*, and *humble* in *dilī*), *aur khāksārī hai*.
 his own esteem,
 He possesses great *humanity* *us men barī* (*admīyat*) *aur*
 as well as *humility*, *(faro-tanī)* *hai*.
 I am both *hungry* and *thirsty*, *main* (*bhūkhā*) *piyāsā hūn*.
 The *hunter* is gone *a-hunting*, *(shikārī)* (*shikār-ko*) *gayā hai*.
 It *hurts* his mind to see such *aisī burā, iyon ko dekhne se uskā*
 wickedness, *dil* (*dukhtā hai*).

1.

I had no *idea* that you would *mujhe kuchh* (*khayāl*) *na thā*
 come to-day, *ki tum āj ā, oge*.
 They spent their time in *idle-ness*, *wuh* (*bekārī*) *men apne aukāt*
zāi' *karte hain*.
 They are *ignorant* and *idle*, *wuh bare* (*nādān*) *aur suthain*.
 Such a sentiment is *illiberal*, *yih khayāl* (*kamīne*) *pan kā hai*.
 It is not good always to asso- *(nā-khīyāndonī)* *ke sāth hame-
 ciate with *illiterate* persons, *sha suhbat rakhnā khūb
 nahin*.*

How long have you had this *kitne din se tum ko yih* (*bimārī*)
illness? *hai* ?

There is an *image* in that *us but-khāne men ek* (*but*) *hai*.

Whence arose this *imagination*? *yih* (*khayāl*) *kahān se paidā
 hūā* ?

How do you *imagine* that I *tum kyūnkar* (*gumān*) *karte ho*
 should agree to this? *ki maini yih kubūl karūngā* ?

This is of wood, in *imitation* *is ko patthar ki* (*mānind*) *lakrī*
 of stone, *se banāyā hai*.

You must go there *immediately*, *tumko* (*fauran*) *wahān jānā
 hogā*.

The undertaking is likely to *ma'lūm hotā hai* *is kām men*
 be attended with *immense* *(bahut) khārch pāregā*.
expense,

The body is mortal, the soul *jism fānī aur rūh* (*bākti*) *hai*.
immortal,

They are *immovable* in their *wuh apni tajwīz men* (*musta-
 kill*) *hai*.

It is our duty to *impart* know- *'ilm kā* (*phailānā*) *ham par
 ledge*, *wājib hai*.

An upright judge will be *im-
 partial*, *rāstbāz hākim* (*be-tarafdar*)
hogā.

These mountains are *impassable*, having on all sides *impenetrable forests*, *yih pahār (be-guzār) hain, isliye ki un ki chāron ṭaraf (dushwār-guzār) jangal hain.*

Everything in this world is *imperfect*, *jitnī chīzen dunyā men hain sab (nākiṣ) hain.*

His behaviour is *impertinent*, *is kā chāl chalan (adab se khālī) hai.*

It is very *important* to attend to this, *bahut (zarūr) hai ki ham is bāt par ghaur karen.*

Have you seen the exports and *imports*? *tum ne (āmdanī) aur raftanī kā asbāb dekhā hai?*

They *impose* on whomsoever they can, *jis se wuh (daghā) kar sakte hain, karte hain.*

They practise every kind of *imposition*, *wuh sab ṭaraḥ kā (makr) karte hain.*

How can I believe an *impossibility*? *kyūñkar main (ek muhāl amr) ko bāwar karūn?*

It is *impossible* for me to comply with what you say, *yih (mumkin nahīn) ki tumhāre kahne par main 'amal karūn.*

He is a notorious *impostor*, *wuh ek mashhūr (makkār) hai.*

What he said made an *impression* on me, *us ke kahne ne mere dil men (asār) kiyā.*

What he tells me appears very *improbable*, *jo wuh kahtā hai mujhe (khilāf-kiyās) ma'lūm hotā hai.*

To act thus would be highly *improper*, and therefore *imprudent*, *aisā karnā az hadd (nā-munāsib), aur is liye (behūda) hotā.*

Can you *improve* what he has written? *jo usne likhā hai, tum uski (iṣlāh karsakte) ho?*

Nothing *impure* will enter heaven, *ko, i (nā-pāk) chīz bihisht men dākhil na hogī.*

This has arisen solely from your *inattention*, *yih sirf tumhārī (kam-tawajjuhī) se hū, ā hai.*

We have lately had incessant rain, *thore din se (lagā-tār) pānī barsā hai.*

Had this piece of wood been an *inch* longer, it would have done very well, *yih lakrī agar ek (inch) aur barī hotī, to is se kām khūb nikaltā.*

He feels no *inclination* to study, *wuh paṛhne kī kuchh (khwāhish) nahīn rakhtā.*

Do you know what is his *income*? *tum jānte ho us-ki (āmadanī) kyā hai?*

This is *incomparable writing*, *yih (be-nazīr) khatṭ hαι.*

Your book is *incomplete*, *tumhārī kitāb (nā-tamām) hαι.*

Will my staying here till the 1st of next month be any *inconvenience* to you? *dūsre mahīne-kī pahlī tārīkh tak mere rahne se tumheū kuchh (taklīf) hogī?*

It will be *inconvenient* for me to wait on you to-morrow, *kal tumse mulākāt karne-kā mujhe (subhītā) na milegā.*

Is what I say correct or *incorrect*? *jo main kahtā hūn durust hai yā (nā-durust) ?*

My family has lately been *increased*, *thore din se mere 'iyāl-atsāl (bārh-gāe hain).*

There is a rumour of *increasing* the army, *sauj-ke (bārhāne)-kī khabar hai.*

They speak *indecent* language, *wuh (fuhsh) bakte hain.*

He is now *independent* of any one, *wuh bilfīl sab se (āzād) hai.*

Is there an *index* to this book? *is kitāb-kī (fīhrīst) hai ?*

How long have you been in *India*? *āp kitne dinon se (Hindūstān) men hain ?*

This is not to be treated with *indifference*, *yih kām aisā nahīn ki tum is se (ghaflat) karo.*

Is this an *indigenous* plant? *yih paundhā (isī mulk-kā) hai ?*

I was formerly employed in Mr. —'s *indigo* factory, *pahle main fulāne sāhib-kī (nīl) kī koṭhī men naukar thā.*

I heard of your *indisposition* last week, *tumharī (bīmāri)-kā hāl main ne pichhle hafte sunā.*

I knew him from his *infancy*, *main us ko (lārakpān) se jāntā hūn.*

What do you *infer* from what he said? *unho ne jo kahā, us se tum kya (natīja nikālte ho) ?*

We must show kindness and respect to our *inferiors*, as well as *superiors*, *ham ko chāhiye ki (chhoṭon) ke sāth bhī mihrbānī aur adab se pesh āwēn jaise bāron ke sāth.*

God is *infinite* in power and wisdom, *khudā kī kudrat aur hikmat ki (intihā ko, ī nahīn).*

We have no *influence* over them, *un par hamārā kuchh (bas) nahīn.*

Is there no one here that can give me *information* concerning this? *ko, ī yahān aisā nahīn jo mujhe is bāre men (khabar) de-sake ?*

She is very *ingenious*, *wuh bārī (hunar-mand) hai.*

He possesses much *ingenuity*, *use bārā (hunar) hai.*

The petition was signed by every *inhabitant* of the village, *'arzī par sab gāon-ke (rahne-wālon) ne dast-khatt kiyē.*

Their disposition is *inhuman*,
They delight in all kinds of *iniquity*,
His health has been *injured* by too great exertion,
I never did him the least *injury*,
He practises *injustice* towards all,
They are all *innocent*,
These animals are *inoffensive*,
An *inquest* was held yesterday on the body of a person who shot himself,
What kind of an *insect* is this ?
He is so ill that he is *insensible*,
You had better *insert* this in your letter,
How very *insignificant* is man, compared to the Almighty !
His words are *insincere*,
They behaved in an *insolent* manner,
He has lately become *insolvent*,
Call a person to *inspect* this cloth,
The goods are all ready for your *inspection*,
I will be with you in an *instant*,
Man acts from reason, animals from *instinct*,
In Europe and Bengal are noble *institutions* for communicating knowledge,
Can you *instruct* me in this science ?
I have *insured* that vessel for 50,000 rupees, and I have

un-ke *mizāj men* (*be-rahmī*) *hai*.
wuh har tarah-ke (*gunāh*)
karne se khwush hote hain.
ziyāda mihnāt karne se un-
kī tandurustī men (*khalal*
ā-gayā).
maiñ ne use kuchh bhī (*zarar*)
kabhī nahīñ pahūñchāyā.
wuh har kisī par (*zulm*) *kartā*
hai.
wuh sab (*be-gunāh*) *haiñ*.
yih jānwar (*mūzī nahīñ*) *haiñ*.
wuh ādmī jo apne āp golī
märke mar-gayā, *kal us-kā*
badan (*dekhā-gayā*).
yih kis kism-kā (*kīrā*) *hai* ?
wuh aisā bīmar hai ki (*be-hosh*)
hai.
bihtar hai ki tum isko apne
khatt men (*likho*).
kādir-i muñlak khudā-ke banis-
bat ādmī kitnā kuchh (*nā-*
chīz) *hai* !
is-kī bāten (*nā-rāst*) *haiñ*.
wuh (*gustākhī se*) *pesh āe*.
us-kā thore din se (*dewālā*)
niklā *hai*.
ek ādmī ko is kapre-ke (*jānichne*)
ko bulāo.
āp-ke (*mulāhaze*)-ke *wāsṭe* *sab*
chīzeni taiyār hain.
maiñ (*ek dam*) *men* *āp ke pās*
ā,ūngā.
ādmī, tamīz se, aur jānwar
apnī (*samajh*) *se, kām kartā*
hai.
Yūrop aur Bangāle men *ta'līm*
ke bahut achchhe (*dastūr*)
karār diye hain.
is 'ilm men *tum mujhe* (*ta'līm*
de) *sakte ho* ?
maiñ ne pachās hazār rūpāi ko
us jahāz-kā (*bīmā*) *kiyā* *hai*,

the *insurance policy* in my possession,
She has a wonderful intellect,
How did you receive this intelligence?
He is an intelligent man,
Intemperance hurts body and mind,
Have you any intention to go to Europe?
There is no *intercourse* between us,
I have no interest in this matter,
Why should we interfere in that affair?
You must interpret what he says to me,

If you know not the language of the country, you must use an *interpreter*,
I hope, sir, I don't interrupt you,

Your coming here is an *intrusion* to my business,
Shall I introduce you to that gentleman?
He was *intrusted* with the whole business,
It is said a house will be built at *Gangā Sāgar* for the benefit of *invalids*,
Who invented this instrument?
The *Nawāb* imagined his soldiers were *invincible*,
He has given me an *invitation*,
Where is the *invoice* of these goods?
His affairs are much *involved*,
These lines are *irregular*,

aur (*bīme-kā kāghaz*) mere pās hai.
us ko 'ajib ('aṣl) hai.
kis ṭarāḥ tum ne yih (*khabar*) pā,ī ?
wuh (*hoshyār*) ādmī hai ?
(*bad-parhezī*) *jism* aur *mizāj* ko *muzirr* hai.
Yūrop jāne-kā tum kuchh (*irāda*) rakhte ho ?
hamāre tumhāre bīch kuchh (*sar-o-kār*) nahīn.
is men merī kuchh (*gharaz*) nahīn hai.
ham kyūn us kām men (dakhl-deñ) ?
jo wuh mujh se kahtā hai tumheñ uskā (*tarjuma karnā*) pāregā.
agar tum *mulk-kī* bolī mahīn jānte ho to (*tarjamān*) rakhnā hogā.
ṣāḥib, mujhe ummed hai ki main āp-kā *mukhil* na hūngā.
tumhāre āne se mere kām men (*khalal*) hotā hai.
main āp ko un ṣāḥib se (*milā ūn*) ?
us ko sārā kām (*sipurd*) kiyā gayā thā.
mashhūr hai ki *Gangā-Sāgar* men (*za'ifon*)-ke liye ek makān banegā.
yih āla kis ne (*ijād*) kiyā ?
nawwāb ne samjhā ki hamārī *sipāh* par ko,ī (*fath nahīn pā-saktā*).
us ne merī (*da'wat*) kī hai.
in *asbāb-kī* (*fīhrīst*) kahān hai ?
us-kā kār-o-bār (*abtar*) hai.
yih saṭren (*sīdhī nahīn*).

The Government have given permission to clear the *island* of Gangā Sāgar, Gangā-Sāgar-kā (jazīra) śāf karne ko sarkār bahādur ne hukm diyā hai.

J.

The *jackal* is very cunning, (gīdaṛ) barā syānā hotā hai.
 He is to remain in *jail* one year, wuh (kāid-khāne) meṁ ek baras rahegā. [hai ?
 Is that the king's *jester*? kyā wuh bādshāh-kā (maskhara)
 Jewels—pearls, diamonds, etc. (zewar) motī, hīre, waghaīra.
 Join these two boards together, in donon takhton̄ ko ek dūsre se (milāo). [thī.
 What I said was only in *joke*, jo main ne kahā śirf (haṁsī)
 Bring the waste-book and musauwade-kī bahī aur (roz-
 journal, nāmcha) lāo.
 I am now going to make a main ab dūr-kā (safar) karne
 long *journey*, jātā hūn.
 This news affords me great is khabar se mujhe barī
 joy, (khwushī) hai.
 How can I judge of his us-ke chalan kī babāt kyā (faiṣla
 character? I don't know karūn)? maīn to use jāntā
 him, nahīn.
 The judge summed up the (jaj śāhib) ne gawāhōn-kī zabān-
 evidence, and the jury gave bandī-kā khulāṣa sunāyā,
 their verdict, aur (jūrī) ne apnī rāy dī.
 Squeeze some juice out of this is nībū se ('arak) nichōro.
 lemon,
 How far can you jump? tum kahaṇ tak (kūd) sakte ko ?
 He is the senior, I the junior, wuh barā aur main (chhotā)
 God is just and merciful, khudā ('ādil) aur mihrbān hai.
 This is not justice, yih (insāf) nahīn hai.
 He says nothing in justification wuh uskī (himāyat) meṁ kuchh
 of it, nahīn kahtā.

K.

Keep this money for me till I jab tak mujhe in rupāon̄ kī
 want it, zarurat na ho tum inhein
 apne pās (rakho).
 Break this cocoa-nut, and eat is nāriyal ko toro, aur us-kā
 the kernel, (gūdā) khāo.
 It is sinful to kill animals kisi jānwar ko be-sabab (mārnā)
 without cause, unāh hai.

They kindled a fire with straw, unhoñ ne payāl-kā ālā,o
(banāyā).

They showed us very great unhoñ ne ham par bari (mehr-
kindness, bāñi) kī.

We traversed the kingdom of ham ne tamām (mulk)-i īrān
Persia, kī sair kī.

Give me a kiss, then fly your ek (bosa) mujh ko do aur apnā
kite, (patang) uṛāne jā,o.

This is a beautiful cat, she has yih bahut khūb-śūrat billī hai,
two kittens, aur us-ke do (bachche) hain.

He fell on his knees and asked us ne apne (zānū) tekkar mu'āfi
pardon, chāhī.

Try if you can open this knife, dekho to tum is (chhuri) ko khol
sakte ho.

Here is a knot in this string, is rassī meñ ek (girah) hai, is
loose it, ko kholo.

Do you know what people tum (jānte) ho ādmī use kaisā
think of him ? khayāl karte hain ?

What is wealth without know- bighair ('ilm)-ke, daulat kyā
ledge ! hai !

L.

They labour hard for their wuh bari (mihnat karke) apnī
living, guzrān karte hain.

Here are fifty labourers em- yahāñ pachās (mazdūr) is kām
ployed, meñ lage hū,e hain.

Having laid by his profits, he manāfi' ko (jam') kar ke wuh
became rich, daulat-mand ho-gaya.

It will cost a lakh of rupees, ek (lākh) rūpiya is meñ kharch
hogā.

Being lame, he walks with a wuh (langrā) hone-ke sabab se
stick, lātī tekkar chaltā hai.

Place this lamp in the hall, yih (lamp) dālān meñ rakho.

Will you go by land or by tum (khushkī)-kī rāh jā,o ge yā
sea ? tarī-kī ?

Where do you mean to land ? tum kahāñ (utroge) ?

Ghulām Husain is the land- Ghulām Husain is ghar-kā
lord of this house. I am his (mālik) hai, main us-kā
tenant, kirāyadār hūn.

Do you speak our language ? tum hamārī (zabān) bolte ho ?

I am overcome with languor, mujh par (māndagī) ghālib hai.

I caught a large fish yesterday, main ne kal ek (bari) machhlī
pakri.

I saw him <i>last</i> Tuesday,	(<i>pichhle</i>) <i>Mangal</i> <i>ko maiñ</i> <i>ne us</i> <i>ko dekhā.</i>
Why do you <i>laugh</i> without <i>reason</i> ?	<i>be sabab</i> <i>kyūñ</i> (<i>hañste</i>) <i>ho</i> ?
Is it <i>lawful</i> to do this?	<i>yih karnā</i> (<i>jā,iz</i>) <i>hai</i> ?
Let us <i>lay</i> aside everything that is <i>evil</i> ,	<i>ham</i> <i>ko chāhiye</i> <i>sārī burā</i> , <i>iyon</i> <i>ko</i> (<i>chhor-den</i>).
They are exceedingly <i>lazy</i> ,	<i>wuh nihāyat</i> (<i>sust</i>) <i>haiñ</i> .
Melt this <i>lead</i> in the fire,	<i>is sīse</i> <i>ko āg</i> <i>men</i> (<i>pighlā,o</i>).
Where does this road <i>lead</i> to?	<i>yih rāsta</i> <i>kidhar</i> (<i>jātā</i>) <i>hai</i> ?
That poor man is blind, another <i>leads</i> him,	<i>wuh be-chāra</i> <i>andhā</i> <i>hai</i> , <i>dūsrā</i> <i>use</i> (<i>rāh batātā</i>) <i>hai</i> .
Don't <i>lean</i> upon the table,	<i>mez par</i> (<i>bojh</i>) <i>mat do</i> .
I saw a <i>monkey</i> <i>leap</i> over the <i>fence</i> ,	<i>maiñ</i> <i>ne ek</i> <i>bandar</i> <i>ko bār</i> (<i>phāndte</i>) <i>dekhā</i> . [ho?
You can <i>learn</i> faster than I,	<i>tum mujh</i> <i>se jaldī</i> (<i>sīkh</i>) <i>sakte</i>
I took a <i>lease</i> of this house for five years,	<i>maiñ</i> <i>ne yih ghar pāñch</i> <i>baras</i> <i>ke liye</i> (<i>kirāya</i>) <i>liyā</i> .
It is late, let us now take <i>leave</i> ,	<i>der hū,ī, ham</i> (<i>rukhsat</i>) <i>hoñ</i> .
It is said he intends soon to <i>leave</i> this country,	<i>sunā</i> <i>hai</i> , <i>ki wuh jald</i> <i>is</i> <i>mulk</i> <i>ke</i> (<i>chhorne</i>)- <i>kā</i> <i>irāda</i> <i>rakhtā</i> <i>hai</i> .
He <i>led</i> so bad a life no one respected him,	<i>wuh aisī burī chāl</i> (<i>chalā</i>) <i>ki</i> <i>kisī</i> <i>ne us-ki</i> 'izzat <i>na ki</i> .
He <i>left</i> all his business to his <i>sarkār</i> ,	<i>us</i> <i>ne apnā</i> <i>sab kām</i> <i>sarkār</i> <i>par</i> (<i>chhor-diyā</i>).
Being lame of his right hand, he writes with the <i>left</i> ,	<i>dāhine hāth-ke lūle</i> <i>hone</i> <i>se</i> <i>wuh, (bā,ēñ)</i> <i>hāth</i> <i>se likhtā</i> <i>hai</i> .
He fell off his horse and broke his <i>leg</i> ,	<i>ghore</i> <i>se gir-kar</i> <i>uskā</i> (<i>pā,ōñ</i>) <i>ṭūṭ-gayā</i> .
This writing is not <i>legible</i> ,	<i>yih likhā</i> (<i>parhā nahīñ jātā</i>).
Sir, are you now at <i>leisure</i> , can I speak with you?	<i>sāhib, abhī āp</i> <i>ko</i> (<i>fursat</i>) <i>hai</i> , <i>maiñ bāt kar</i> <i>saktā hūñ</i> ?
I am very poor, can you <i>lend</i> me a few rupees?	<i>maiñ bahut lāchār hūñ, thore</i> <i>rūpai</i> (<i>karz de-sakte ho</i>)?
My wages are <i>less</i> than his.	<i>merā mahīnā us-ke mahīnē</i> <i>se</i> <i>(kam)</i> <i>hai</i> .
Why did you <i>let loose</i> the horse?	<i>tum ne ghore</i> <i>ko</i> <i>kis wāste</i> (<i>chhor-diyā</i>)?
Let us <i>see</i> if we can <i>read</i> this book,	<i>(dekhen)</i> , <i>is kitāb</i> <i>ko ham</i> <i>parh</i> <i>sakte hain</i> <i>yā nahīñ</i> .
The ground is quite <i>level</i> ,	<i>yih zamin</i> <i>bil kul</i> (<i>barābar</i>) <i>hai</i> .

By doing this you are liable to a penalty, yih kām karne se tum par jurmāna (lāzīm) hogā.

He is exceedingly liberal, wuh bare (sakhī) hain.

They were in prison, but are set at liberty, wuh kaid-khāne men the, lekin ab (chhūte) hain.

Have you seen his library? āp ne us-kā (kutub-khāna) dekhā hai?

The dog licks water with his tongue, kuttā zabān se pānī (pītā) hai.

Lift up the lid of this box, is sandūk-kā (dhaknā) uthāo.

He thinks nothing of telling a lie, wuh (jhūth) bolne men kuchh nahin dārtā.

He lies down under the shade of a banyan-tree, bargad-ke darakht-ke sāye men wuh (sotā) hai.

Life is short, we ought now to prepare for eternity, (zindagi) kam hai, ham ko ab fikr-i 'ākibat chāhiye.

He fell to the ground lifeless, wuh (be-jān) hokar zamin par gir-pārā.

Can you lift this stone? tum is patthar ko (uthā) sakte ho?

Is this package light or heavy? yih bojhā bhārī hai yā (halkā)?

Tell him to light a fire, āg (jalāne) ko use kaho.

We must lighten the boat, hamen kishtī ko (halkā karnā) chāhiye nahin to dūb-jāegi.

otherwise it will sink, bijli bahut (chamaktī) hai.

It lightens very much, main kal tūfān aur (bijli)-ke wakt bāhar thā.

I was out yesterday in a storm of thunder and lightning, merā ghar tumhāre ghar-ke (ham-shakl) hai.

My house is very much like yours, wilāyat jāne-kī mujh ko bārī (khwāhish) hai.

I should like much to visit Europe, ek sau rūpāi se ziyāda dene kī mujh ko (parwānagī) nahin.

I am limited not to give more than one hundred rupees, This cloth must have a lining, is kapre ko (astar) darkār hai.

How many links are there in that chain? is zanjir men kitnī (kariyān) hain?

A lion is stronger than a tiger, (sher-babar) chite se ziyāda kawī hotā hai.

Her lips are red, uske (honth) (lāl) hain.

Is the medicine you speak of a liquid? jis dawā-kā tum zikr karte ho wuh (patlī) hai?

Write a list of the things sent to Dacca, jo chīzen Dhāke ga,īn unkī (fīhrīst) likho.

Listen to what I tell you,

jo main kahtā hūn (kān dhar-kar suno).

The translation is too *literal*,
Give me a *little*, I don't ask
for much,

yih tarjuma bahut hī lafzī hai.
mujh ko (zarā-sā) do, main
bahut nahīn māngtā.

I shall respect him as long as
I live,

jabtak main (jī,āngā) us-kī
ta'zīm karūngā.

He is of a *lively* disposition,
He is ill of the *liver* complaint,
He told me to *load* the boat
with indigo,

wuh khwush-ṭab' hai.
us ko (jigar)-kī bīmārī hai.
nā,o men nīl (lādne ko) mujh
ko hukm diyā.

Is this gun *loaded*?

yih banduk (bharī) hai?
tum (maknātīs)-kī khāssiyat
jānte ho?

Do you know the virtue of the
loadstone?

yih kitāb ('āriyat) dījiyegā?
roṭī-wāle se kaho, tīn (roṭiyān)
de.

May I beg the *loan* of this book?
Tell the baker to give three
loaves,

tumhāre sandukche men (kuft)
nahīn hai.

There is no *lock* to your box,

āj-kī rāt ham kahān (rahenge)?
yih ghar bahut (ūnche) hai.

Where shall we *lodge* to-night?
These houses are very *lofty*,
Why do you thus *loiter* away
your time?

tum kyūn is tarah ghaflat men
aukāt (gañwātē) ho?
yih kaprā kitnā (lambā) hai?

How long is this piece of cloth?
How long shall you remain
there?

tum (kitne din) wahān'rahoge?
apnī dūrbīn se mujhe (dekhne)
do.

Let me *look* through your
spying-glass,

jab tum Kalkatte jā,o to mere
wāste ek (ā,īna) lenā.

When you go to Calcutta buy
me a *looking-glass*,

dekho, to tum yih girah (khol)
sakte ho.

Try if you can *loose* (untie)
this knot,

is kursī-ke joṛ bahut (dhile)
hai.

The joints of this chair are
very *loose*,

jo chhuri main ne tum kodī hai,
khabardār us ko na (khonā).

Take care you don't *lose* the
knife I gave you,

un ko bayā (nuksān) hū,ā hai.
shahr se āte hū,e wuh rāh
(bhūl-ga,e).

He has met with great *loss*,

main ne āj-ke nīlām men pāñch
(gathriyān) kharid kīn.

He *lost* his way in coming
from the city,

yih (kañwal)-kā phūl hai.

I purchased five *lots* at to-day's
sale,

unke āpas men (mahabbat)

This is the flower of the *lotus*,

nahīn hai.

They have no *love* for each
other,

This is a very *low* wall, *yih dīwār bahut (nīchī) hai.*
 The price he asks is very *low*, *wuh bahut (thorī) kīmat*
 māngtā hai.
 Lower this bucket into the well, *is dol ko kūe men nīche (dālo).*
 Theirs is a *lucrative* employ- *un-ke kām men bārā (naf) hai.*
 ment,
 Put this *luggage* in the boat, *is (asbāb) ko kishtī men rakho.*
 He is now grown very *lusty*, *wuh bahut (moṭā) hogayā hai.*

M.

What is the name of this *machine*? *is (kal)-kā nām kyā hai ?*
 He was bit by a *mad* dog, *kīsī (dīwāne) kutte ne use kāṭā.*
 Having made a pen he began *us ne kalam (banāke) likhnā*
 to write, *shurū kiyā.*
 He made me write the letter *us ne usī wakt mujh se khatt*
 directly, *(likhwāt-liyā).*
 These are *magnificent* build- *yih 'imārateñ bahut ('ālishān)*
 ings, *hain.*
 He has two *maidservants*, *us-kī do (māmā, eñ) hain.*
 Make haste and write the letter, *(jaldī) khatt likho.*
 Who manages his affairs? *unkā kām kaun (kartā) hai ?*
 We ought to love all *mankind*, *ham ko chāhiye ki sab (bānī*
 . *ādam) ko piyār karen.*
 He spoke to us in this *manner*, *us ne (is ḫarāh) se hamāre sāth*
 . *bāt-chit kī.*
 This garden needs some *is bāgh men (pāñs) dālnā zarūr*
 manure. *hai.*
 Show me a *map* of Bengal, *Bangāle-kā (naksha) dikhāo.*
 This floor is paved with *yih farsh (sang-i-marmar)-kā*
 marble, *banā hai.*
 The regiment will *march* to- *kal lashkar-kā (kūch) hogā.*
 morrow,
 Put a *mark* on the paper that *jo kāghaz tumhārā hai us par*
 is yours, *(nishān) karo.*
 I have been to the *market*, *maiñ (bāzār) gayā thā.*
 When will their *marriage* take *un-kī (shādī) kab hogī ?*
 place?
 He is a very kind *master* *wuh bārā mihrbān (ustād) hai.*
 (meaning teacher or pre-
 ceptor),
 Who is the *master* (meaning *us ghulām-kā (mālik) kaun*
 owner) of that *slave*? *hai ?*

Is your *master* (meaning a European gentleman) at home? *tumhāre (sāhib) ghar men hain?*

Call the carpenter and his mate now, *baṛhaī aur us-ke (sāthī) ko abhī āne-ke liye kaho.*

How can they work without materials? *bighair (sāmān)-ke wuh kyūn. kar kām kar sakte hain?*

I mean to go to Khidarpur to-morrow, *kal merā (irāda) Khiṣrpūr jāne-kā hai.*

By what *means* can you do this? *tum kis (tadbīr) se yih kām kar sakoge?*

Measure this cloth, *is kapre ko (nāpo).*

This is a kind of *measure*, *yih ek kism kā (paimāna) hai.*

Meet me at Maulavī Sa'īd's house to-morrow, *kal Maulavī Sa'īd-ke ghar men mujh se (mulākāt) karo.*

I am reading a book of memoirs. *main (tazkire)-kī ek kitāb parhtā hūn.*

Make a *memorandum* of this, *is-kī ek (yād-dāsh) banāo.*

I have a bad *memory*, *merā (hāfīza) bahut kharāb hai.*

Tell the carpenter to mend this box, *is sandūk-kī (marammat karne ko) baṛhaī se kaho.*

This is an article of merchandise, *yih māl (tijārat)-kā hai.*

He is now a *merchant* in Calcutta, *wuh ab Kalkatte men saudā-gari kartā hai.*

We ought ever to be *merciful*, *ham ko (rahm) karnā hamesha munāsib hai.*

I walked four miles and met no one, *main do kos chalā aur kisī ko (na dekhā).*

What is the best *method* (*mode*) of learning a language? *kisī zabān ke sikhne-kā kaun-sā (ṭarīk) bihtar hai?*

I did not arrive there till mid-day, *main (do-pahar) tak wahān nahīn pahunchā.*

Shall I put it at the top or in the middle? *main is ko ûpar rakhūn yā (bīch) men?*

This paper is *middling*, *yik kāghaz (mutawassīt) hai.*

She is *mild* in temper, *uske mizāj men (taḥammul) hai.*

Grind this wheat in the *mill*, *is gehūn ko (chakkī) men pīso.*

I have considered this in my own *mind*, *main ne yih apne (dil) men tajwīz kiyā.*

Had you minded what he said, then it would be well, *us-kī bāt agar tum (mānte) to khūb hotā.*

Lead and copper are dug out of *mines*, *sīsā aur tāñbā (khānoñ) se khod kar nikālā jātā hai.*

I shall return in one *minute*,
They are full of *mirth*, *maiñ ek (pal) meñ phir-ā, ūngā.*
 They are always in *mischief*, *wuh bahut (khwushī) se bhare hain.*
 The wicked man is always
 miserable, *wuh hamesha (bure kām) karte hain.*
 Misers never think they have
 enough, *bad ādmī hamesha (dardmand) rahtā hai.*
 They live in great *misery*, *(bakhīl)-kī hīrs kabhī nahīn bharti.*
 He has met with a great *mis-
fortune*, *wuh bare (dukh) meñ rahtehain.*
 I was grievously *misled* by
 following your advice, *us ne barī (āfat) uṭhā, ī.*
 This is owing to your *mis-
management*, *tumhārī naṣīhat-ke muwāfiq chalne se maiñ sakht dhokhe meñ par-gayā.*
 I suppose you have *mis-
reckoned* these rupees ; count
 them again, *tumhārī bad-intizāmī se yih aisā hū, ī.*
 He has much *misrepresented*
 the matter, *maiñ samajhtā hūn tum rūpai ginne meñ (bhūle); phirkar gino.*
 They fired several times at a
 leopard, but *missed* it, *us ne yih (bāt ghalat) zāhir kī.*
 We ought not to *misspend* our
 time, *ek chīte par unhoñ ne ka, ī goliyān chalā, īn lekin (khatā kī).*
 You *mistake* my meaning, *ham ko munāsib nahīn ki apnā waqt (zā, ī) karen.*
 We should not *mistrust* with-
 out cause, *tum mere maṭlab ko (ghalat samajhte ho).*
 Mix these together, *be sabab kisī se bad (gumān).*
 It is improper to *mock* any one, *honā, ham ko munāsib nahīn.*
in donon ko bāham (milā-do).
 He is of a *modest* disposition,
They *molest* us very much,
I shall receive the *money* after
 one month, *kisī-kī (nakl karnā) munāsib nahīn.*
 The moon has not yet risen,
He will come in the *morning*, *wuh mizāj-kā (sharmīlā) hai.*
 The *motion* of this wheel is
 very quick, *wuh ham ko bahut (satāte haiñ).*
 What is your *motive* for doing
 this? *ek (mahīne)-ke ba'd mujhe (rūpai) milenge.*
 abtak (chānd) nahīn niklā.
 is (subh) ko ā, egā.
 is charkhī-kī (harakat) bahut tez hai.
 is kām ke karne-kā tumhen kyā (bā'iş) hu, ī?

Have you seen the Himālaya mountain? *tum ne Himālay (pahār) dekhā hai?*
 Having mounted his horse he rode off, *wuh apne ghoṛe par (chaṛhkar) chalā-gayā.*
 This is a mournful history, *yih bahut (rik̄kat-āmez) kis̄sa hai.*
 The whole country mourns his loss, *us-ke marne se sārā mulk (rotā hai).*
 There is much mud on the river-side, *daryā-ke kināre bārī (kīchar) hai.*
 Why do you bathe in muddy water? *tum (gadle) pānī men̄ kyūn nahāte ho?*
 I have bought a mule for 200 rupees, *maiñ ne do sai rūpāi ko ek (khachchar) liyā.*
 He was murdered by robbers, *us ko dākū, on ne (mār-dālā).*
 They are always murmuring, *wuh hamesha (bārbaṛate) rahte hain.*
 Are you fond of music? *(rāg) tumheñ bhātā hai?*
 I spoke several times, but still they continued mute, *maiñ ne to kaī bār unheñ kahā, lekin wuh (khāmosh) rahe.*
 This will be for our mutual benefit, *is men̄ (tarfain)-kā fā, ida hogā.*

N.

In Bengal little children are accustomed to go naked, *Bangāle men̄ chhote larke (nānge) rahā karte hain.*
 This vessel's name is the Moira, *is jahāz-kā (nām) Moirā hai.*
 Have you read this narrative? *tum ne is (kis̄se) ko paṛhā hai?*
 All the people of this nation speak his praise, *is mulk-ki sab (kaumen) un-ki ta'rif kartī hain.*
 The tiger is fierce by nature, *sher ki ṭabīat men̄ tund-mizājī hotī hai.*
 She is a naughty girl, *wuh chhokrī (naṭkhaṭ) hai.*
 Have you learnt navigation? *tum ne (mallāhī) sikhī hai?*
 This is neat writing, *yih (sāf) likhā hu, ā hai.*
 It is not anyways necessary that you should go there, *tumhārā wahān jānā kuchh (zarūr) nahīn.*
 I have need of your assistance, *mujh tumhārī madad-ki (zarūrat) hai.*
 It is absolutely needful that I should go, *mujh ko wahān jānā bārā (zarūr) hai.*

This is owing to your neglect,

tumhārī (be-khabarī) se yih
hū,ā hai.

They are idle and negligent,
He is a neighbour of mine,
He lives in this neighbourhood,
Have you seen my new book?

wuh sust aur (ghāfil) hain.
wuh merā (parosī) hai.
wuh (pās hī) rahtā hai.
tum ne merī (na,ī) kitāb dekhī
hai?

We will go there next month,

ham (āyanda) mahīne wahān
jā-einge.

I have broken the nib of my
pen,

mujh se mere kalam-kī (nok)
tut-ga,ī.

These are very nice mangoes,
I nipped my fingers with the
pincers,

yih bahut (achchhe) ām hain.
merī ungliyān mūchne se (dab)
ga,īn.

I cannot bear so much noise,

maiñ itne (shor)-kī bardāsht
nahīn kar saktā.

What they say is all nonsense,

jo wuh kahte hain sab (wāhiyāt)
hai.

The plaintiff was nonsuited,

muddā'ī-kā (muqaddama khā-
rij hū,ā).

He asked, but I gave him
nothing,

us ne to māngā lekin maiñ ne
(kuchh na) diyā.

My fingers are numb with cold,

merī ungliyān jāre se (thiṭhar)
ga,ī hain.

What number of persons were
present?

(gintī men kitne) ādmī hāzir
the?

There are numerous errors in
your writing,

tumhāre likhne men (bahut sī)
ghalṭiyān hain.

They took with them their
little child and its nurse.

wuh apne chhoṭe bachche aur
uski (dā,ī) ko sāth le-ga,e.

O.

How can the boatmen row bighair (dānd)-ke mallāh
without oars?

kyūnikar nā,o khe-sakte hain?

In a court it is usual for
witnesses to take an oath,

gawāhoñ ko 'adālat men
(kasam) khānā partā hai.

You should pay obedience to
his orders,

munāsib hai ki tum is-kā
(hukm) māno.

Good children are obedient to
their parents and obliging to
every one,

achchhe lārke mān bāp-ke (tābī-
dār) hote aur sab ko (khwush)
rakhte hain.

I must obey his orders,

mujhe us-kā hukm (mānnā)
hogā.

What was the <i>object</i> of your going there?	tumhāre wahān jāne-kī kyā (gharāz) thī?
You should try to <i>oblige</i> your master,	apne ākā ko (rāzī rakhne kī) tumheñ koshish karnā chāhiye.
These words are <i>obscure</i> , This term has become <i>obsolete</i> , This is an <i>obstacle</i> to my learning,	yih alfāz (mughlak) haiñ. yih iṣṭilāh filhāl (matrūk) hai. yih mere sikhne-se (māni') hai.
They are <i>obstinate</i> in their opinions,	wuh apnī rāy par (are hū,e) hain.
There was no <i>occasion</i> for your coming,	tumhāre āne kā (mauka') na thā.
He has <i>occasioned</i> his parents trouble,	wuh apne mān bāp-ke ranj-kā (bā iṣ hū,ā).
After another month I shall have <i>occupied</i> this house twenty years,	ek mahīne ke ba'd is ghar men̄ rahte mujh ko bīs baras (hōinge).
I don't remember this ever to have <i>occurred</i> before,	mujh ko yād nahīn ki kabhī āge aisā (ittifāk hū,ā ho).
This is a very remarkable occurrence,	yih bare ta'ajjub-kī (bāt) hai.
This is a very odd kind of expression,	yih ('ajab) ḥarāḥ-kā kalām hai.
What <i>offence</i> have I committed?	maiñ ne kyā (takṣīr) kī hai?
I cannot think of thus <i>offending</i> him,	aisā us ko (nā-khīyush rakhnā) mujhe pasand nahīn.
Had I known this before, I should have <i>offered</i> you my services,	agar maiñ pahle aisī bāt jāntā to āpkī madad karne ko (hāzir) hotā.
I am going to Mr. —'s office,	maiñ fulāne ṣāhib-ke (daftar) men̄ jātā hūn.
He is a European <i>officer</i> ,	wuh wilāyatē ('uhdedār) haiñ.
There is no <i>oil</i> in the lamp,	chirāgh men̄ (tel) nahīn.
Once upon a time, an <i>old man</i> and an <i>old woman</i> went to the forest to gather sticks,	kisi zamāne men̄ ek (būrīhā) aur ek (būrīyā) jangal men̄ lakriyāñ chunne gae.
There is some <i>omission</i> in copying,	nakl karne men̄ kuchh (rah gayā) hai.
I omitted to mention that,	maiñ yih bāt kahte kahte rah gayā).
God is <i>omnipotent</i> and <i>omni-present</i> ,	khudā (kādir) aur (har jā hāzir) hai.
Open the door,	darwāza (kholo).

How does this medicine operate? *yih dawā kaisī (tāsīr rakhtī hai)?*

What opinion do you form on this subject? *is men āp kyā (kiyās) karte hain?*

His house is opposite to mine, *un-kā ghar mere ghar-ke (sāmne) hai.*

He has met with much opposition, *bahut logon ne iskī (mukhālat-fat) ki hai.*

I have brought some oranges, *maiñ kuchh (kaule) lāyā huñ.*

He is celebrated as an orator, *wuh (faṣīḥ) mashhūr hai.*

This is an order for a hundred rupees, *yih ek sau rupai-kī (hundī) hai.*

This school is without order, *yih maktab be (tartīb) hai.*

I have ordered the goods to be got ready, *sab chīzon-ke taiyār karne-ko maiñ ne (hukm kiyā hai).*

He was well versed in Oriental literature, *(mashrikī) 'ilm se wuh khūb wākif the.*

Do you know the origin of this saying? *tum is kahāwat-kī (asl) jānte ho?*

This is not the original writing, *yih (aşlı) tahrīr nahīn hai.*

They wear different kinds of ornaments, *wuh tarah tarah-ke (zewar) pahintī hain.*

These children are orphans, *yih larke (yatīm) hain.*

We cannot overcome the enemy, *dushman par ham (ghālib) nahīn ho sakte.*

The river has overflowed its banks, *daryā-kā pānī kināron se (bāhar nikal-gayā).*

It is better that you overlook his offence, *yih bihtar hai ki āp uske kusūr se (dar guzar karen).*

A sudden gust of wind overset the boat, *yak-ā-yak harwā-ke ek jhoke ne nā,o ko (dubā-diyā).*

Who is the owner of this house? *is ghar-kā kaun (mālik) hai?*

Whose oxen are these? *yih kiske (bail) hain?*

P.

I have received a packet from Madras, *maiñ ne madrās kī dāk se ek (pulandā) pāyā.*

In what page of the book does the word occur? *kitāb-ke kis (ṣafhe) men wuh lafz ātā hai?*

I have a pain in my head, *mere sir men (dard) hai.*

Where did you get this paint? *tum ne yih (rang) kahān pāyā?*

In former times, there lived in China a celebrated painter, by name Mānī, *agle zamāne men Chin-ke mulk men Mānī nām ek bārū (muṣawwir) thā.*

This is a beautiful *painting*,
He became *pale* through fear
(literally *yellow*),
Have you read this *pamphlet*?
There are ten *panes* of glass in
this window?
I have forwarded to him the
parcel,
Sir, I beg your *pardon*,
He said that his *parents* had
given him leave to do so,
I invited him to *partake* of
some fruit, but he would not,
We ought not to show *par-
tiality* in our judgment,
I find I am mistaken in this
particular,
He is a *partner* in the house of
Messrs. Palnier & Co.,
Each of them favours his own
party,
Have you got a *pass* for these
goods?
This coin does not *pass* in
Bengal,
He *passed* the examination
successfully,
That ship brought many *pas-
sengers*,
One ought never to be in a
passion.
He has obtained a *passport* to
go to Agra,
This *path* leads to the village,
It becomes us to exercise
patience in adversity,
They are *patient* and *peaceable*,
He *patronizes* whatever tends
to the welfare of the country,
You must give me a *pattern* to
work by,

yih bahut achchhī (taṣwīr) hai.
dar-ke māre us-kā rāṅg (zard)
ho-gayā.
tum ne yih (risāla) pāṛhā hai ?
is khirkī men das (khāne)
shīshe-ke hain.
main ne (gaṛhī) ko un-ke pās
bhej-diyā.
sāhib, mujh ko (mu'āf) kījiye.
us ne kahā mere (mān-bāp) ne
aisā karne kī ijāzat dī.
main ne mewa (khāne-ki)
da'wat kī, lekin unhoñ ne
kabūl na kī.
ham ko munāsib nahīn ki
inṣāf men kisi-ki (tarafdarī)
karen.
main ab dekhtā hūn ki is (khāṣ
bāt) men mujh se ghalatī hūī.
wuh Pālmar sāhib-ke ghar
men ek (sharīk) hai.
har ek apne (fariķ) ko dost
rakhtā hai.
tum ne is asbāb-ke liye (pās)
pāyā ?
issikke-kā Bangāle men (chalan)
nahīn.
unhoñ ne kām-yābī ke sāth
imtiḥān (pās kiyā).
us jahāz par bahut (musāfir)
ā,e.
kisi ko na chāhiye ki (ghusse)
ho.
us ne Āgre jāne kā (rawannā)
pāyā.
yih (rāh) us gā,ōn ko jātī hai.
ham ko munāsib hai ki muṣī-
bat men (sabr) ikhtiyār
karen.
wuh (sābir) aur (ṣulh-jū) hain.
jis men mulk-ki bihtarī ho, wuh
us men (madad kartā hai).
mujh ko ek (namūna) dījiye jis
se kām karūn.

In reading you ought to *pause* where there is a stop,
I have had a month's *pay* beforehand,
He is a very just man, he *pays* all his debts,
He will have only pecuniary loss,
The windows are so small, one can but just *peep* through them,
These children are *peevish* and *perverse*,
For doing this you must pay a *penalty*,
Lend me your *penknife* to cut my *pen*,
His turn of mind is *pensive*,
I *perceive* no error in your composition,
This blemish is not *perceptible*,
Your work is now *perfect*,

We ought to aim at *perfection*, though we cannot attain it,

He generally promises, but he *does not perform*,
The whole apartment was filled with *perfume*,
The house is *perfumed* by the fragrance of these flowers,
Perhaps this news may be true,
Is this regulation to be *permanent*?

I have *permission* to go for three months,
Bring a *permit* for these goods,

Will you *permit* me to walk a little in your garden?
There is a *perpetual* flux and reflux,
I am much *perplexed* in this business,

parhne men tum ko wakf-kī jagah (ṭhaharnā) zarūr hai.
maiñ ne ek mahīne-kī (ṭalab) peshgī pāj hai.
wuh barā thīk ādmī hai, apnā sab karz (adā) kartā hai.
un-ko fakaṭ mālī (nuksān) hogā.
khirkiyān aīsī tang haiñ, ki ādmī us se fakaṭ (jhānk) saktā hai.
yih larke (chirchire) aur (dhit) haiñ.
yih kām karne se tumheñ (jurmañā) denā hogā.
(kalam) banāne ko mujhe apnā (chākū) do.
is-kā dil (mutafakkir) hai.
tumhārī tāhrīr men ghalatī nahīn (pātā).
yih dāgh (dikhā, ī nahīn) detā.
ab tumhārā kām (tamām) ho chukā.
ham ko chāhiye ki (kamāl)-kā kaṣd kareñ agarchi hāsil) na ho.
wuh akṣar wa'da kartā hai, lekin (pūrā nahīn kartā).
sārā kamrā (khwāsh-bū) se basa hu,ā thā.
in phūlon-kī khwāsh-bū se sārā ghar (mahak-gayā).
(shāyad) yih khabar sach ho.
kyā yih ā,īn (pā, idār) hogā?
maiñ ne tīn mahīne-ke liye jāne-ki ijāzat pāj.
is asbāb-ke lejāne-kā (yāwanna) lā,o.
apne bāgh men zara sair karne kī (ijāzat) dījiyegā?
jawār bhāṭhā (hamesha) hotā hai.
is kām men maiñ bahut (hairān) hūn.

Who is that <i>person</i> ?	wuh (<i>shakhs</i>) <i>kaun</i> <i>hai</i> ?
I have done this deed through his <i>persuasion</i> ,	<i>un-ke</i> (<i>kahne</i>) <i>se maiñ</i> <i>ne yih kām</i> <i>kiyā</i> .
His answers are <i>pertinent</i> ,	<i>is-ka</i> <i>jawāb</i> (<i>shā, ista</i>) <i>hai</i> .
You must make a <i>petition</i> to the <i>merchants</i> ,	<i>tum</i> <i>ko chāhiye</i> <i>ki saudāgar sāhibon</i> <i>ke nām</i> (<i>'arzī</i>) <i>likho</i> .
Have you a <i>phial</i> for the <i>medicine</i> ?	<i>tumhāre</i> <i>pās</i> <i>dawā</i> <i>rakhne</i> <i>ko (shīshī)</i> <i>hai</i> ?
This <i>phrase</i> is very common.	<i>yih</i> (<i>bāt</i>) <i>to 'ām</i> <i>hai</i> .
I am not fond of taking <i>physic</i> ,	<i>maiñ</i> (<i>dawā</i>) <i>khāne-kā</i> <i>shā, ik nahiñ</i> .
Do you know what <i>physician</i> attends him?	<i>tum jānte</i> <i>ho kaun</i> (<i>hakīm</i>) <i>un kī</i> <i>dawā</i> <i>kartā</i> <i>hai</i> ?
I will show you a beautiful <i>picture</i> ,	<i>maiñ</i> <i>tum</i> <i>ko ek bahut achchhī (taşwīr)</i> <i>dikhā, nīngā</i> .
Give me a small <i>piece</i> of paper,	<i>mujh</i> <i>ko ek chhoṭā</i> (<i>ṭukrū</i>) <i>kāghaz</i> <i>kā do</i> .
He is a person of great <i>piety</i> ,	wuh <i>baṛā</i> (<i>dīndār</i>) <i>hai</i> .
The <i>pilgrim</i> is gone on <i>pilgrimage</i> ,	wuh (<i>hājī</i>) (<i>hajj</i> <i>ko</i>) <i>gayā</i> <i>hai</i> .
His house is ornamented with <i>pillars</i> ,	<i>us-kā</i> <i>ghar</i> (<i>satūnōn</i>) <i>se ārāsta</i> <i>hai</i> .
I want a pair of <i>pincers</i> from them,	<i>maiñ</i> <i>ek</i> (<i>sandāsī</i>) <i>un</i> <i>se chāhtā hūn</i> .
Whose is that <i>pinnace</i> now passing?	<i>yih</i> (<i>bajrā</i>) <i>jo jātā</i> <i>hai</i> <i>kiskā</i> <i>hai</i> ?
I was near falling into a <i>pit</i> ,	<i>maiñ</i> <i>us</i> (<i>garhe</i>) <i>meñ</i> <i>girte</i> <i>girte</i> <i>bachā</i> .
The afflicted should excite our <i>pity</i> ,	<i>ham</i> <i>ko chāhiye</i> <i>ki muṣībat-zadon</i> <i>par</i> (<i>raḥm</i>) <i>karen</i> .
What a <i>pity</i> you did not tell me this!	<i>kyā</i> <i>hī</i> (<i>afsos</i>) <i>hai</i> <i>ki tum</i> <i>ne mujh</i> <i>se na kahā</i> !
What is the <i>place</i> called where he lives?	<i>us jagah-kā</i> <i>nām</i> <i>kyā</i> <i>hai jahāñ</i> wuh <i>rahtā</i> <i>hai</i> ?
The <i>plague</i> of this <i>business</i> is endless,	<i>is kām</i> <i>meñ</i> (<i>dikkat</i>) <i>be-intihā</i> <i>hai</i> .
The <i>plague</i> has done much harm to India,	<i>ṭā'ūn</i> <i>se Hindustān</i> <i>ko bahut nuksān</i> <i>pahuñchā</i> .
This writing is <i>plain</i> and easy to be read,	<i>yih</i> <i>khaṭ</i> (<i>ṣāf</i>) <i>hai</i> , <i>aur</i> <i>ba-āsāni</i> <i>parhā</i> <i>jātā</i> <i>hai</i> .
Who is the <i>plaintiff</i> in this affair?	<i>is mukaddame</i> <i>meñ</i> <i>kaun (muddā'i)</i> , <i>hai</i> ?
Have you seen the <i>plan</i> of the building?	<i>is ghar-kā</i> (<i>naksha</i>) <i>tum</i> <i>ne dekhā</i> <i>hai</i> ?

Smooth this board with a *plane*, (rande) se is *takhte* ko chiknā karo.
 Are these *planks* for sale? kyā yih (takhte) bikā,ū hain? *andar-kī dīwāron* meñ (gachh-kārī) hū,ī hai.
 The inside walls are *plastered* with lime, ham ko ab (khelne)-kī furṣat nahīn.
 We have now no time to *play*, agar wuh peshtar mujh se kahtā, to main ziyāda (khwush) hotā.
 If he had informed me of this before, I should have been better *pleased*, main kaul (detā hūn) ki main yūn karūngā.
 I *pledge* my word to act in this manner, is kism-kā phal (bahut) hai.
 This kind of fruit is *plentiful*, mere pās ek achchhā (hal) aur bailon-kī ek jorī hai.
 I have an excellent *plough* and one pair of oxen, jab barsat ā,egi, to main is khet ko (jotūngā).
 When the rains arrive I shall plough this field, wuh (shā'ir) hai, us-kī pichhli (nazm) tum ne dekhī hai?
 He is a *poet*; have you seen his last *poem*? is sū,ī-kī (nok) nahīn.
 This needle has no *point*, wuh marne-ke (karib) pahuñchī thīn.
 She has been at the *point* of death, agar tum pūchhte, to main kām karne-kā taur (batā saktā).
 Had you asked, I could have pointed out to you in what manner to act, wuh bare akhlāk se hamāre sāth pesh-āyā.
 He received us with great politeness, wuh (tat̄tū) par har subh ko sawār hote hain.
 He rides out every morning on his *pony*, wuh ab (gharib) ho-gayā.
 He is now become *poor*, Kalkatta barā (ābād) shahr hai.
 Calcutta is a very *populous* city. (mere pās) is-ke (chihre-kī tas-wir) hai.
 I have his *portrait* in my possession, agar main āge parhtā, to shāyad ab tak barā ('ālim ho-gayā hotā).
 Had I studied earlier, by this time I might have possessed much learning, mumkin nahīn ki tum āj wahān pahuñcho.
 There is no *possibility* of your getting there to-day, agar tum āj-kī (dāk) par khatt bhejte ho, to abhī (dāk-ghar) meñ bhejnā chāhiye.
 If the letter goes by to-day's post, you must send it to the post-office now, (dāk-kā mahsūl) kyā hogā?
 What will be the *postage*? main ne (dāk munshī) ko kahlā bhejā hai.
 I have sent word to the post-master,

Why do you sit in that *posture*? *tum kyūn is (tarah) baīhte ho?*
 What is there in this *pot*? *is (loṭe) men kyā hai?*
 Though in great *poverty* she *wuh sakht muſlisī men bhi khwush hai.*
 It is beyond my *power* to *is-kā samajhnā mere (maķdūr) se bāhar hai.*
 What you purpose, I think, is *not practicable,* *jo tum irāda karte ho mere nazdik (nā-mumkin) ma'lūm hotā hai.*
 Whence arose this *practice*? *yih (dastūr) kyūnkar jārī hu,ā?*
 He is an *effective surgeon* and *wuh (jarrāh-i kāmil) aur (tabib-i hāzīk) hai.*
 We ought not to *praise* the *buroñ-kī (madh karnā) ham ko lāzim nahīn.*
 Her health is very *precarious*, *is-kī tan-durustī-kā (thikanā nahīn) hai.*
 In the book which you gave me *jo kitāb āp ne mujh ko dī hai, us men bahut achchhī (naṣī-haten) hai.*
 We cannot *predict* what will *ham (pahle se nahīn kah sakte) ki kal kyā hogā.*
 happen on the morrow,
 Your *prediction* has been *tumhārī (peshīn-go,ī)pūrī hu,ī.*
 filled,
 I prefer your house to my own, *maiñ apne ghar se tumhāre ghar ko (bihtar jānta hūn).*
 Which of these two is *prefer- able?* *in donoñ men se kaun (pasand) hai?*
 We ought to get rid of *preju- dice,* *ham ko chāhiye ki (ta'aṣṣub chhor-deñ).*
 He received a *premium* of 100 *us ne sau rupai-kā (in'ām) pāyā.*
 rupees,
 They are *preparing* to go to *wuh Inglistān jāne-kī (taiyārī kar-rahē hain).*
 England,
 The doctor wrote this *prescrip- tion,* *ḍāktar ne yih (nuskhā) likhā hai.*
 He said so in my *presence,* *us ne mere (sāmne) aisā kahā.*
 The Nawwāb of Lakhnau sent *Lakhnau-ke Nawwāb ṣāḥib ne*
 that elephant to the Governor- *wuh hāthī Gavarnar janral*
 General as a *present,* *baḥādūr ko ba ṭarīk-i (tuhfa) bhejā.*
 By your kindness my life was *āp kī 'ināyat se merī jān (bachī).*
preserved,
 Are you fond of *preserves?* *tumheñ (murabbā) bhātā hai?*

Who is the *president* of that society? *us jamā'at-kā* (*mīr-i majlis*) *kaun hai?*

I *presume*, sir, you have lately arrived in this country, *śāhib, maiñ* (*samajhtā*) *hūñ ki āp yahāñ thore 'arṣe se ā,e hain.*

This is merely a *pretence*, *yih fakat* (*bahāna*) *hai.*

These are very *pretty flowers*, *yih bahut* (*khūbshūrat*) *phūlhain.*

I could not *prevail* upon him to remain here longer, *maiñ un ko yahāñ ziyāda 'arṣe tak thahrā na sakā.*

This disorder is at present very *prevalent*, *yih bīmārī bilfi'l bahut* (*phailī*) *hai.*

I thought you might have *prevented* their going away, *mujhe khayāl thā, ki tum unheñ jāne se* (*rok sakte ho*).

You went *previous* to my arrival, *mere āne se* (*peshtar*) *āp chale ga,e.*

What is the *price* of this? Is that really the *market price* (*or price current*)? *is-kī* (*kīmat*) *kyā hai? thīk thīk wuhī* (*bāzār-kā nirkh*) *hai?*

We ought to shun *pride*, *ham ko chāhiye* (*gharūr*) *se parhez karen.*

Who is the *principal* in the business? *is kām-kā* (*asl mālik*) *kaun hai?*

The book will shortly be *printed*, *yih kitāb jald* (*chhāpī*) *jāegī.*

How many *prisoners* are in jail? *jel-khāne men kitne* (*kaidī*) *haiñ?*

They held a *private conversation*, *unhoñ ne kuchh* (*poshīda*) *bāt-chīt kī.*

Is there a *probability* of my seeing him? *kyā is bāt kā* (*karīna hai*) *ki maiñ use dekh sakūngā?*

That is not at all *probable*, *us kā kuchh bhī* (*karīna*) *nahīñ.*

Where can I *procure* a budget-row? *mujhe ek bajrā kahāñ* (*milegā*)?

Those articles are the *produce* of this country, *wuh sab chīzen isī mulk-ki* (*paidawār*) *haiñ.*

This piece of land *produces* nothing but weeds, *is kāt'a-i zamīn men kharāb ghās-ke siwā,e aur kuchh nahīñ* (*ugtā*).

They use only *profane language*, *wuh fakat* (*buri*) *bāten kahte haiñ.*

I *promised* to call upon him to-day, *maiñ ne un se* (*wa'da kiyā*) *ki āj tumhāre pās ā,ūngā.*

By this our happiness will be *promoted*, *is se hamārī khwushī* (*ziyāda*) *hogī.*

Man is *prone* to err, *ādmī gunāh-ki taraf* (*mā,īl*) *hai*.

Let me hear you *pronounce* is *lafz-kā* (*talaffuz*) *mujhe sunāo*.

Is my *pronunciation* correct ? *merā* (*talaffuz*) *durust hai* ?

What *proof* can you give of *tum is-kā kyā* (*subūt*) *de-sakte ho* ?

If you take away this *prop* *agar tum yih* (*thūnī*) *nikāl-loge to chhat gir-paregī*.

the roof may fall,

This doctrine is *propagated* is *mas,ale par har jagah* ('*amal*) *kiyā jātā hai*.

everywhere,

Do you conceive this to be *tum samajhte ho ki yih thik hai* ?

proper?

He is a person of *property*, *wuh barā* (*daulatmand*) *ādmī hai*.

You will have your *proportion* *nafa'* *mēn tum apnā pūrā* (*hiṣṣa*) *pā,oge*.

of profits,

I *propose* that we share the loss *merī* (*tajwīz yih hai*) *ki jo kuchh nuksān hū,ā hai, ham donoñ us mēn sharīk hoñ*.

between us,

Are you the *proprietor* of this *tum is ghar-ke* (*mālik*) *ho* ?

house ?

Will you *prosecute* him for his *is-kī taksīr-ke sabab kyā tum uspar* (*nālish karoge*) ?

offence ?

He is now in great *prosperity*, *in dinon* *us-kā* (*naṣib*) *chamkā hū,ā hai*.

His affairs are now very *prosperous*, *is wakt us-ke kām mēn khūb* (*tarakki*) *ho-rahī hai*.

In whatever he undertakes he *jis kām mēn wuh hāth dāltā hai, us mēn* (*kāmyāb hotā hai*).

prospers,

It is a prince's glory to *protect* *bādshāh-kī buzurgī is mēn hai ki wuh apnī ra'iyat-kī hifāzat kare*.

his people,

They fled to the king for *protection*, *wuh* (*panāh*)-*ke liye bādshāh-ke pās bhāg-kar ga,e.*

They who are *proud* have little *jo* (*mūghrūr*) *hote hain kam 'akl rakhte hain*.

sense,

I can *prove* this to be true, *main* (*sābit*) *kar saktā hūn, ki yih sach hai*.

This is a common *proverb*, *yih mashhūr* (*masal*) *hai*.

Being in service all the time, *itne dinon tak barābar naukar rahe aur phir bhī bāl bachchoñ-ke liye kuchh* (*jam'*) *na kiyā* ?

have you not *provided* for your family ?

Providence directs all things, (Parwardigār)-ke hāth men
dunyā kā kārkhanā hai.

This disease affects the whole yih bimāri tamām (sūbe men)
province, phailī hū,ī hai.

Make provision for your (tosha) safar-kā taiyār karo.
journey,

He does everything he can to usse jahān tak ho-saktā hai
provoke me, merā (ghusṣa bharkātā) rahtā
hai.

She is a wise and prudent wuh bari 'aklmand aur
woman, (hushyār) aurat hai.

A puff of wind will upset this hawā-ke ek (tamānche) se yih
boat, kashtī ulaṭ-jā,egī.

We must pull the boat along hameñ nā,o gun se (khīnchnā)
with a rope, paregā.

Let me feel your pulse, māin tumhārī (nabz) dekhūn.

You may expect to be punished tum samajh rakho ki tumheñ
for this, is-ke liye (sazā milegi).

I am reading a dialogue be- main (ustād) aur (shāgird)-ke
tween a pupil and his pre- sawāl o jawāb parh-rahā
ceptor, hūn.

If I had had sufficient money agar mere pās kāfī rūpiyā hotā
I should have purchased the to wuh ghar (kharidtā).

house, There were few purchasers, (kharidār) bahut thore the.

God only is pure, that is, free fakat khudā (pāk) hai, ya'ne
from sin, be-aib.

Can you inform me how the tum mujhe batā-sakte ho ki dil
heart may be purified? kyūñkar (ṣāf ho-saktā hai) ?

I purpose to consider this main (irāda rakhtā hūn) ki is
subject, mukaddame-ki tajwīz karūn.

For what purpose do you make kis (gharaz) se yih banāte ho ?

He found a purse with five us ne pāñch ashrafīyon ki
ashrafis in it, (thailī) pā,ī.

Our soldiers pursued the enemy hamāre sīpāhiyon ne dushman
sixty miles, kā tīs kos tak (pīchhā kiyā).

Your pursuit of pleasure is tumhārī (aish-jū,ī) be-fā,ida
fruitless, hai.

He put all his savings into the unhoñ ne apnī sārī bachat bank
bank, men (jam' ki).

Q.

He has many good *qualifications*, *wuh bahuterī achchhī (liyāka-tenī) rakhtā hai.*
 Are you *qualified* to do this work? *tum is kām karne-ke (lā, jk) ho ?*

Of what *quality* is this cloth? *yih kis (kism)-kā kaprā hai ?*
 What *quantity* do you wish for? *tum kis (kadar) chāhte ho ?*
 Why do you *quarrel* one with another? *tum āpas meñ kyūn (larte) ho ?*

They appear to be fond of *quarrels*, *m'ālūm hotā hai ki (jhagrā) unheñ achchhā lagtā hai.*
 Is the work printed in folio, *quarto*, *octavo*, or *duodecimo*? *yih kitāb pūrī takhtī parchhapī hai, yā (du-warkā), yā chau-warkā yā si-warkā ?*

The king and *queen* were both present, *bādshāh aur (malika) wahān donoñ maujūd the.*
 Take some water to *quench* your thirst, *apnī piyās (bujhāne ko) thorā pānī piyo.*
 That vessel came *quick*, *wuh jahāz (jald) āyā.*
 We must *quicken* our pace if we wish to arrive there this evening, *agar ham āj shām ko wahān pahūñchnā chāhte hain to hameñ kadam (barhākar chalnā) chāhiye.*

Give me a *quill* and a *quire* of paper, *ek (par kā kalam) aur ek (dasta) kāghaz 'ināyat kījiye.*
 When do you mean to *quit* this house? *tum is ghar-ke (khālī karne) kā kab irāda karte ho ?*
 This is a *quotation* from some other book, *yih kisi aur kitāb se (muntakhab) hai.*

R.

Paper is made of *rags*, *(chithronī) se kāghaz bantā ha.*
 Some of the garden *rails* are broken, *bāgh-ki (bārenī) kuchh tūt-ga, ī hain.*

It rains very fast, *meñh khüb (barastā) hai.*
 Are you fond of *raisins*? *(kishmish) tumheñ bhātī hai ?*
 What is his *rank* in the Army? *fauj meñ un-kā kyā ('uhda) hai ?*
 The stream is very *rapid* in the rainy season, *barsāt-ke mausim meñ is daryā-ki dhār bahut (tez) hotī hai.*

This is a very *rare* plant, *yih bahut hī (nā-yāb) paudā hai.*

He is a great rascal,	wuh <u>barā</u> (<u>harām-zāda</u>) <u>hai</u> .
He is very rash in his conduct,	wuh <u>barā</u> (<u>jald-bāz</u>) <u>hai</u> .
At what rate do you buy this cloth?	is <u>kapre</u> <u>ko</u> <u>kis</u> (<u>bhā,o</u>) <u>par</u> <u>kharidte</u> <u>ho</u> ?
It is not good to eat rice raw,	<u>kachchā</u> <u>chāwal</u> (<u>khānā</u>) <u>khūb</u> <u>nahīn</u> .
I cannot reach so high,	<u>maiñ</u> <u>itnā</u> <u>ñinchā</u> <u>nahīn</u> (<u>pa-</u> <u>hūnch</u>) <u>saktā</u> .
He reads eight or ten hours every day,	wuh <u>har</u> <u>roz</u> <u>āth</u> <u>das</u> <u>ghanṭe</u> (<u>parhtā</u>) <u>hai</u> .
Sir, the carriage is ready,	<u>śāhib</u> , <u>gārī</u> (<u>taiyār</u>) <u>hai</u> .
This is all real, not show merely,	<u>yih</u> <u>sab</u> (<u>hākikī</u>) <u>hai</u> , <u>na</u> <u>tamāshā</u> .
Man has reason, the beasts have it not,	<u>ādmī</u> (<u>'akl</u>) <u>rakhtā</u> <u>hai</u> , <u>jānwar</u> <u>nahīn</u> .
What is the reason you cannot be silent?	<u>kyā</u> (<u>sabab</u>) <u>hai</u> <u>ki</u> <u>tum</u> <u>chup</u> <u>nahīn</u> <u>rah-sakte</u> ?
What you say is reasonable,	<u>jo</u> <u>tum</u> <u>kahte</u> <u>ho</u> <u>wuh</u> (<u>m'akūl</u>) <u>hai</u> .
That house has been rebuilt,	wuh <u>ghar</u> (<u>phirkar</u> <u>taiyār</u> <u>kiyā</u>) <u>gayā</u> <u>hai</u> .
I received your letter dated 1st March,	<u>tumhārā</u> <u>khatt</u> <u>mu'arrakha</u> <u>yakum</u> <u>Mārch-kā</u> (<u>mujhe</u> <u>pahuinchā</u>).
Give me a receipt for the money,	<u>un</u> <u>rūpaon</u> <u>kī</u> (<u>rasīd</u>) <u>mujhe</u> <u>do</u> .
Is this intelligence recent?	<u>yih</u> <u>khabar</u> (<u>tāza</u>) <u>hai</u> ?
Tell me the recipe for this medicine,	<u>is</u> <u>dawā-kā</u> (<u>nuskhā</u>) <u>mujhe</u> <u>batā,o</u> .
Have you reckoned what these things will come to?	<u>tum</u> <u>ne</u> (<u>hisāb-kiyā</u>) <u>ki</u> <u>in</u> <u>chīzon</u> <u>kī</u> <u>kīmat</u> <u>kyā</u> <u>hogī</u> ?
I now recollect what you told me,	<u>ab</u> <u>mujhe</u> (<u>yād-āyā</u>) <u>ki</u> <u>tum</u> <u>ne</u> <u>mujh</u> <u>se</u> <u>kyā</u> <u>kahā</u> <u>thā</u> .
I have no recollection of his telling me it,	<u>mujhe</u> (<u>yād</u>) <u>nahīn</u> <u>ki</u> <u>is</u> <u>ne</u> <u>mujh</u> <u>se</u> <u>yih</u> <u>kahā</u> <u>thā</u> .
Sir, be pleased to give me a letter of recommendation to that gentleman,	<u>gharib-parwar</u> , <u>ek</u> (<u>sifārish-</u> <u>nāma</u>) <u>fulāne</u> <u>sāhib-ke</u> <u>nām</u> <u>mujhe</u> <u>ināyat</u> <u>kījiye</u> .
I desire no recompense for serving you,	<u>maiñ</u> <u>āp</u> <u>kī</u> <u>khidmat-guzārī</u> <u>kā</u> <u>kuchh</u> (<u>ajar</u>) <u>nahīn</u> <u>chāhtā</u> .
They two are now reconciled,	<u>un</u> <u>donon</u> <u>ke</u> <u>āpas</u> <u>men</u> <u>ab</u> (<u>mel</u> <u>ho-gayā</u>).
Have you any expectation of recovering your property?	<u>apnā</u> (<u>māl</u>) <u>pāne-kī</u> <u>tum</u> <u>kuchh</u> <u>ummēd</u> <u>rakhte</u> <u>ho</u> ?

If there be any mistakes, rectify them, agar is men kuchh ghaltiyān,
hoñ to (durust) kar-dijye.

I have very much reduced my expenses, main ne apnā kharch bahut kuchh (ghatā-diyā hai).

To what do these words refer? yih bāten kis-ke (kak̄ men̄ hain̄)?

Can you give me a reference to any one? aisa ādmī batā sak̄te ho jo tum se (wākif) ho?

The more I reflect upon this circumstance, the more I regret it, is mādde men̄ jitnā (ghaur kartā hūn̄) utnā hī mujhe ranj hotā hai.

I feel much refreshed by the air, mujh ko is hawā se barī (tāzagī hāsil hai).

He will be obliged to refund this sum, itne rūpāi us ko (pher-dene hōnge).

He has refused what advice I offered, jo naṣīhat main ne kī, wuh us ne (na mānī). [hūn̄.

I bear him very great regard, main uskī barī (tāzīm) kartā tumheñ merī naṣīhat (mānnā) zarūr thī.

You ought to have regarded my advice, uskī (palṭān) Kānpūr ga,ī hai.

His regiment is gone to Cawnpore, main (pachhtātā hūn̄) ki main ne āp-ki naṣīhat na mānī.

I regret I did not follow your advice, yih kām barī (durustī) se chaltā hai.

The business proceeds with regularity, in muāmalon-ke liye (intiṣām) darkār hai.

These matters need to be regulated, us-ke dekhne se main (khwush hūngā).

I shall rejoice to see him, kuchh nakd (bākī) nahīn̄.

There is no ready money remaining, main is ghar-kā kirāya-nāma phir likhānā chāhtā hūn̄.

I wish to renew the lease of this house, is ghar-kā māhwārī (kirāya) pachās rūpiya hai.

The monthly rent of this house is fifty rupees, tumhārā ghar (marammat)-ṭalab hai.

Your house needs repairs, tum do sau rūpāi mujhe karz de sakte ho? main das roz bā'd (adā kardūngā).

Can you lend me two hundred rupees? I will repay you in ten days, jo main ne tum se pahle kahā thā, wuhī (phir kahtā hūn̄).

I now repeat what I told you before, pichhe hamāre (tauba) karne se kuchh fājida na hogā.

Hereafter our repentance will be useless,

Had I acted as they advised
me, I should have *repented*
of it very much, agar main̄ un-kī şalāh par
chaltā to maīn bahut (pachh-
tātā).

This is a *repetition* of what
was said before, jo pahle kahā gayā thā usī-kā
(duhrānā) hai.

What *reply* do you make to
my question? mere sawāl-kā kyā (jawāb)
dete ho?

I have made a *report* to
Mr. —, fulāne şāhīb ko main̄ ne
(khabar) dī hai.

It is so *reported*, afwāh to yūn hai.

I will *represent* the subject to
him, main̄ yih mu'āmala un se
('arz) karūngā.

His conduct was *reproached*
by many, uskī chāl par bahuton̄ ne
(malāmat kī).

Their conduct deserves *reproof*, un-ke af'āl (sarzanish)-ke lā, ik
haiñ.

He reproved them very sharply,
What *request* did they make? us ne un ko khūb (dhamkāyā).

I *request* of you only this one
favour, unhoñ ne kyā (darkhwāst) kī?

These two very much resemble
each other, main̄ tum se fakat yih 'ināyat
(chāhtā hūn).

You will *reserve* for me three
copies of your book, yih donoñ āpas men̄ bahut
(milte julte) haiñ.

Where do you *reside*? tum tīn jildeñ apnī kitāb-kī,
mere liye (rakhnā).

Is that the place of your *resi-
dence*? tum kahān (rahte ho)?

He has *resigned* his former
office, kyā yih tumhāre (rahne)-kī
jagah hai?

You cannot *resist* his claim,
The enemy fled without *re-
sistance*, wuh apne pahle 'uhde se
(musta'fi) hū,ā.

They are *resolute* in their
purpose, tum us-kā da'wāt (daf' nahīn
kar-sakte).

To do this requires *resolution*, dushman bighair (mukābale)-
ke bhāg-gayā.

I am *resolved* to do so no more,
They are *resolute* in their
purpose, wuh apne irāde par (kā,im)
haiñ.

I pay great respect to what he
says, is-ke karne ko (pakkā irāda)
darkār hai.

He is everywhere *respected*, main̄ ne (kaşd kiyā hai) ki
phir aisā na karūngā.

I had no *rest* last night,
I am *rested* now, main̄ uskī bāt-kā bārā (adab)
kartā hūn.

us-kī har jagah (ta'zīm) hotī hai.
kal-kī rāt main̄ ne kuchh
(ārām) na pāyā.

I have restored more than I took away, *iitnā maini ne liyā thā, us se ziyāda (adā kiyā hai).*
 What was the result of your deliberation? *tumhāre soch bichār-kā (natīja) kyā niklā?*
 From this measure many benefits will result, *is bāt se bahut fājide (niklenige).*
 Can you retain this in your memory? *tum is ko yād-(rakh) sakte ho?*
 At ten o'clock the company began to retire, *das baje mahfil (barbhāst hone) lagī.*
 When do you propose to return? *tum kab (wāpas āne)-kā irāda karte ho?*
 I have revised what I had written, *main ne jo likhā thā uspar (nazar-i sānī) kī hai.*
 Trade is now beginning to revive, *saudāgarī ab phir (chamakne) lagī.*
 The General rewarded the soldiers, *jarnail sāhib ne sipāhiyon ko (inām diyā).*
 Tie this with a riband, *is ko (fite) se bāndho.*
 That merchant is very rich, *wuh saudāgar bārā (daulat-mand) hai.*
 What are riches to him who has no heart to make a right use of them? *us-ke liye (daulat) kyā jo usko ٹhik baratne ko dil nahiñ rakhtā?*
 Can you tell the meaning of this riddle? *kyā āp yih (paheli) būjh sakte hain?*
 He rides on horseback every morning, *wuh har roz subh ko ghore par (sawār hotā hai).*
 They ridicule serious counsel, *wuh nek șalāh par (hanste hain).*
 She has lost her diamond ring, *us ne apni hīre-kī (aingūthī) kho-dālī.*
 The bell rings daily at twelve o'clock, *ghāntā har roz do pahar ko (bajtā) hai.*
 This fruit is beginning to ripen, *yih mewa (pakne) pār āyā hai.*
 If you wish to be a good scholar, rise early every day, *agar tum fāzil honā-chāhte ho, to har roz bārī fajr (uṭhā-karo).*
 The price of indigo has risen lately, *thoṛe din se nīl-kī kīmat (barh-ga,ī hai).*
 The sea roars loudly, *samundar bārā (shor) kartā hai.*
 He has been robbed of all his plate, *us-kī sab rikābiyān (chorī) ga,īn.*

The ship ran upon a *rock*, and
was lost,
The *roof* of the house fell in,
How many *rooms* are there in
the house?
Those trees were dug up by
the *roots*,
Make the boat fast with a *rope*,
Rub your hands with this leaf,
The vessel ran upon a sand-
bank and lost her *rudder*,
By these deeds he will in the
end be *ruined*,
What *rule* do you observe in
study?
God is the *ruler* of the universe,
Run after him and call him
back,
This knife is covered with *rust*,

wuh jahāz kisī (chaṭān) par
charhkar tabāh hūā.
ghar-kī (chhat) gir-parī.
us ghar men kitne (kamre)
haiñ?
wuh darakht (jar) se khod-dāle
ga,e the.
kishtī ko (rassī) se bāndh-do.
is patte ko apne hāthoñ men
(malo).
jahāz retī-ke ṭile par charh-
gavā aur us-ki (patwār)
ṭūt-ga,ī.
in kāmon se ākhir ko wuh
(kharāb hogā).
muṭṭala'e men tum kyā (dastūr)-
rakhte ho?
khudā jahān-ki (hākim) hai.
us-ke pīchhe (dauro) aur use
phir bulā-lo.
yih chhuri (zang)-khurda ho-
ga,ī hai.

S.

This is indeed a *sad* misfortune,
He is used to ride without a
saddle,
I heard of his *safe* arrival in
London,
We may live here in *safety*,
This boat has neither *mast* nor
sail,
Sailors visit different parts of
the *globe*,
His *salary* is 500 rupees a
month,
There will be a *sale* of salt to-
morrow,
These articles are not *saleable*,
Whether you go there or not it
is all the *same*,

yih hakikat men ek (barī)
muṣībat hai.
us ko bighair (zīn) sawār hone
kī 'ādat hai.
main ne sunā ki wuh (sahīh
salāmat) Landān pahūñchā.
ham yahān (salāmatī) se rahiñ.
is kishtī men (pāl) aur mastūl
nahiñ.
(mallāh) dunyā-ke mukhtalif
mulkoñ-ki sair karte haiñ.
us-ki (tanķhwāh) pān sau
rūpiya māhāna hai.
kal (namak) (nīlām) hogā.
yih asbāb kābil (farokht)-ke
nahiñ.
tumhārā wahān jānā na jānā
donoñ (yaksān) hai.

Show me a <i>sample</i> of the rice,	<i>mujhe chāwal-kī</i> (bāngī) <i>dikhāo.</i>
This rice is full of <i>sand</i> ,	<i>is chāwal men</i> (bālū) <i>bharā hai.</i>
Your book has afforded me much <i>satisfaction</i> ,	<i>tumhārī kitāb pārhnē se mujh</i> <i>ko bahut (khwushī) hū,ī.</i>
They are never <i>satisfied</i> ,	<i>wuh kabī (ser) nahīn hote.</i>
<i>Save this for to-morrow,</i>	<i>is ko kal-ke wāste (bachā-rakho).</i>
I have <i>saved</i> my friend from a very great danger,	<i>maiñ ne apne dost ko bahut</i> <i>bāre khaṭre se (bachāyā) hai.</i>
Tell the carpenter to <i>saw</i> this board in two,	<i>baṛha,ī se kaho, ki (āre) se is</i> <i>takhte ko do kar-dāle.</i>
This is an old <i>saying</i> ,	<i>yih purānī (kahāwat) hai.</i>
These articles are now <i>scarce</i> ,	<i>yih chīzen bilfīl (kamyāb) hain.</i>
<i>Scatter</i> this seed on the ground,	<i>yih tukhm zamīn men</i> (bo-do).
I have bought a <i>score</i> of sheep,	<i>maiñ ne ek (kori) bherēn mol-</i> <i>līn.</i>
He treated my advice with <i>scorn</i> ,	<i>us ne merī naṣīhat ko (halkā)</i> <i>jānā.</i>
<i>Scrape</i> the ink off your pen,	<i>kalam se siyāhī (ponchho).</i>
I have <i>scratched</i> my finger with a nail,	<i>merī ungī ek kil se (chhīl-ga,ī).</i>
Why do you <i>scrawl</i> on my paper?	<i>mere kāghaz par kyūnī (lakireñ)</i> <i>khīnchte ho?</i>
These children <i>scream</i> all day,	<i>yih larke tamām din (chillāyā)</i> <i>karte hain.</i>
This lock is fastened on with <i>screws</i> ,	<i>yih kuſī (pech) se lagāyā gayā</i> <i>hai.</i>
This is the village <i>scribe</i> ,	<i>yih gā,ōn-kā (munshi) hai.</i>
The ship will go to <i>sea</i> to- morrow,	<i>kal jahāz (samundar) men</i> <i>jā,egā.</i>
What did you give for that <i>seal</i> ?	<i>tum ne us (muhr)-kā kyā diyā?</i>
Have you <i>sealed</i> your letter?	<i>tum ne apne khatt par (muhr</i> <i>kī hai)?</i>
There are no <i>seams</i> in this cloth,	<i>is kapre men</i> (sīwan) <i>nahīn hai.</i>
I had a long <i>search</i> to no purpose,	<i>maiñ ne der tak be-fā,ida</i> <i>(talāsh) kī.</i>
I have been <i>searching</i> for this all day,	<i>maiñ din bhar uskī talāsh men</i> <i>rahā.</i>
We walked by the <i>sea-shore</i> ,	<i>ham ne (daryā kināre) sair kī.</i>
This is a pleasant <i>season</i> of the year,	<i>baras bhar men yih (mausim)</i> <i>bahut achchhā hai.</i>
They keep all things <i>secret</i> ,	<i>wuh sab bāten (poshīda) rakhte</i> <i>hānī.</i>

You will find this in the fourth chapter, fifth *section*,
You may remain here *secure*,
I see, the trouble I take to
teach you is *useless*,

Sow this *seed* in the garden,
If we *seek* for knowledge, we
shall find it,
The police-officer *seized* him,
Select what things you choose,
I intend to *sell* my old books
and buy new ones,

I *send* my servant to Calcutta
once a week,

The king said, *Send* for the
executioner,
She possesses much *sense* and
judgment,
It behoves us to keep our
senses under control,
He is a *sensible* man,
I have *sent* for a carriage for
you,
This *sentence* has no beginning
or end,
My *sentiments* agree with
yours,
They live in *separate* houses,

How long is it since their
separation?
The sky is *serene* and clear,
Are you *serious* in what you
say?

Send a *servant*,
Ivory *serves* for various pur-
poses,
I have been in his *service* ten
years,
I *set off* to-day for Murshid-
ābād,

us ko chauthe bāb-kī pāñchvīn
(faṣl) men pāoge.
tum yahān (khair se) raho.
main (dekhātā) hūn, ki meri
mīhnat tumhārī ta'līm men
be-sūd hai.
is (bij) ko bāgh men bo.
agar ham 'ilm (dhūndhēn), to
albatta pāeinge.
kotwāl ne use (pakar-liyā).
tum jo jo chiz chāhte ho(chun-lo).
merā manshā hai ki apnī
purānī kitāben (bech)-dālūn
aur na, ī kharidūn.
main apne naukar ko hafte
men ek bār Kalkatte (bhejta)
hūn.
bādshāh ne kahā ki (jallād ko)
(bulā,o).
wuh bayī ('akl) aur rā'e rakhtī
hai.
ham ko chāhiye ki apne (hawāss)
kābū men rakhen.
wuh ('aklmand) ādmī hai.
main ne āp-ke wāṣṭe ek gārī
maingā-bhejī hai.
is (jumle)-kā na awwal hai
na ākhir.
is men merī (rā'e) āp se muwāfiķ
hai.
wuh (jude jude) gharon men
rahte hain.
kitne roz se un men (judā, ī)
hai? [hai.
āsmān khūb (ṣāf) aur nūrānī
jo tum kahte ho (sach) hai?
ek (naukar) ko bhejo.
hāthī-dānt tarah tarah-ke kā-
moi men (ātā hai).
main un-kī (khidmat) men
das baras se hūn.
main āj Murshidābād (jātā
hūn).

I have *set* the trap in the place
you told me,
I will now settle my account, *jis jagah tum ne mujhe kaha,*
main̄ ne jāl (bichhāyā),
main̄ ab apnā hisāb (be-bāk
karūnīgā).

He was punished severely,
us ne (barī) sazā pā,ī.
Sew these two together,
in donoī ko milāke (siyo).
Sit in the shade of this tree,
is darakht-ke (sāye) meri baiṭho.
My house is shaded with trees,
merā ghar darakhtoī se (sāya-
dār) hai.

Shake the boughs of the tree,
darakht-kī tāhniyān (hilā,o).
Shake off the dust on your
clothes,
apne kāpōn par kī gard (jhār-
dālo).

What, have you no shame?
kyā tumhein (sharm) nahīn ?

Do you know what shape the
earth is?
tum jānte ho ki zamīn-ki
(shakl) kaisī hai ?

He has received his own share
out of the property,
Is your knife sharp?
us māl se usne apnā (hiṣṣa)
liyā.

I am just going to shave,
The sun *shed* his beams over
the earth,
tumhārī chhuri (tez) hai ?

Give me a sheet of paper,
I have found a beautiful shell,
main̄ (khat̄ banāne) jātā hūn.
sūraj-kī dhūp sārī zamīn par
(phailī).

It rains fast, let us shelter our-
selves,
ek (takhta) kāghaz mujhe do.

The sun shines with great
power to-day,
Do you know how to shoot
with arrows?
main̄ ne ek khūbshūrat (sīpī)
pā,ī.

Whereabouts is his shop?
pānī zor se barastā hai, ā,o ham
(panāh lenī).

Can you shorten this?
āj sūraj-kī (dhūp) bahut sakht
hai.

He shot at the tiger twice, but
missed him,
He has an epaulet on his
shoulder,
Please show me the book you
spoke of,
tum tīr (chalānā) jānte ho ?

Shun the company of the
wicked,
Shut the room door, there is
such a noise,
He has been sick (or ill) a long
time, *us-kī (dukān) kahān hai ?*

tum ise (chhotā kar-) sakte ho ?

unhoī ne sher par do bār (golī
lagā,ī) lekin khatā kī.

uske (kāndhe) par ek nishān
hai.

jis kitāb-kā āp ne zikr kiyā,
wuh mujhe dikhā,īye.

bad ādmīyon-ki suhbत se
(parhez karo).

kamre-kā darwāza (band-karo),
baṛā shor hotā hai.

wuh bahut dinonī se (bīmār)
hai,

Why do you sigh?	tum <i>kyūn</i> (<i>ṭhāndī sāns</i>) <i>bharte ho</i> ?
This is a <i>sign</i> of rainy weather, Please to <i>sign</i> this paper,	<i>yih bārish-kī</i> (<i>nishānī</i>) <i>hai.</i> <i>mihrbānī se is kāghaz par</i> (<i>dast-khat</i>) <i>kījiye.</i>
It <i>signifies</i> little what they say,	<i>jo wuh kahte hain usmen kuchh</i> (<i>muzāyaka</i>) <i>nahīn.</i>
For the foolish <i>silence</i> is best,	<i>be-wukūfon ko</i> (<i>kāmoshī</i>) <i>bih-</i> <i>tar hai.</i>
They all remained <i>silent</i> ,	<i>wuh sab</i> (<i>chup</i>) <i>rahe.</i>
This is a <i>silk</i> manufactory,	<i>yih</i> (<i>resham</i>)- <i>kā kār-khāna</i> <i>hai.</i>
What can be greater <i>silliness</i> than to think thus?	<i>aisā khayāl karne se barh-kar</i> <i>aur kaun sī</i> (<i>himākat</i>) <i>ho</i> <i>sakti kai?</i>
My case is <i>similar</i> to yours,	<i>merā hāl tumhārā</i> (<i>sā</i>) <i>hai.</i>
His love towards us is <i>sincere</i> ,	<i>us-kī mahabbat hamāre sāth</i> (<i>dilī</i>) <i>hai.</i>
He is a man of <i>sincerity</i> ,	<i>wuh barā</i> (<i>rāst-bāz</i>) <i>hai.</i>
She <i>sings</i> very sweetly,	<i>wuh achchhā</i> (<i>gātī</i> <i>hai.</i>)
Their religious opinions are <i>singular</i> ,	<i>unke mazhabī khayālat</i> (<i>ano-</i> <i>khe</i>) <i>hai.</i>
The boat is <i>sinking</i> ,	<i>nāo</i> (<i>dūbī-jātī</i>) <i>hai.</i>
No man is so just that he <i>sins</i> not,	<i>koī ādmī aisā thīk nahīn ki</i> (<i>gunāh na kare</i>).
Sit down, and see if you can understand this or not,	<i>(baiṭh-jāo)</i> <i>aur dekho ki tum</i> <i>ise samajh sakte ho yā nahīn.</i>
What size is the book you speak of?	<i>jis kitāb-kā tum zikr karte ho</i> <i>wuh kitnī</i> (<i>barī</i>) <i>hai?</i>
Here is a <i>sketch</i> of the village,	<i>yih us gāon-kā</i> (<i>naksha</i>) <i>hai.</i>
He is a <i>skilful</i> physician,	<i>wuh barā</i> (<i>kābil</i>) <i>hakīm</i> <i>hai.</i>
He has much <i>skill</i> ,	<i>wuh barā</i> (<i>hunar</i>) <i>rakhtā</i> <i>hai.</i>
The <i>sky</i> is overcast,	<i>(āsmān)</i> <i>par badli chhāī</i> <i>hai.</i>
I had no <i>sleep</i> all last night,	<i>kal main tamām rāt nahīn</i> (<i>soyā</i>).
He <i>sleeps</i> every morning till eight o'clock,	<i>wuh har subh āṭh baje tak</i> (<i>sotā</i>) <i>hai.</i>
The cut in my hand <i>smarts</i> very much,	<i>mere hāth-kā zakhm</i> <i>bahut</i> (<i>dard kartā</i> <i>hai</i>).
Let me <i>smell</i> that flower,	<i>wuh phūl mujhe</i> (<i>sūnghne-do</i>).
These flowers are without <i>smell</i> ,	<i>in phūlon men</i> (<i>khwush-bū</i>) <i>nahīn.</i>
Why do you <i>smile</i> ?	<i>tum kyūn</i> (<i>muskurātē</i>) <i>ho?</i>
The house is full of <i>smoke</i> ,	<i>ghar</i> (<i>dhūen</i>) <i>se bharā</i> <i>hai.</i>
This is <i>smooth</i> paper,	<i>yih</i> (<i>chiknā</i>) <i>kāghaz</i> <i>hai.</i>

These dogs *snarl* at one *yihkutte ek dūsre par* (*ghurrātē*)
another, *haiñ.*

He *snatched* it out of my hand, *us ne ise mere hāth se* (*chhīn-
liyā*).

You *sneeze*, because you have *tum ko zukām hū,ā hai, is liye*
got a cold, (*chhīnkte*) *ho.*

Snow is white, (*barf*) *sufaid hotī hai.*

Have you bought any *soap*? *tum ne kuchh (sābūn) mol-liyā
hai?*

This pen is very *soft*, *yih kalam bahut (narm) hai.*

This *soil* is fertile, *yih (zamīn) ser-hāsil hai.*

May I *solicit*, sir, this one *sāhib, agar ijāzat den, to main*
favour, *ek ('arz karūn)?*

I wished to tell you *something*, *main (kuchh bāt) tum se kahnā*
but have forgotten what, *chāhtā thā, lekin bhūl-gayā.*

This occasions me much *yih mujh ko bahut (dukh) deta
sorrow,* *hai.*

He appears very *sorrowful*, *wuh bahut (dil-gīr) ma'lūm
hotā hai.*

I am *sorry* for my offence, *main apnī takṣīr par (ranjīda)*
hūn.

Sort these papers, *in kāghazōn ko (kism-wār
chhāntō).*

Is this the *sort* you wanted? *yih wuhī (kism) hai jo tum*
chāhte the?

The *soul* must be happy or *(rūh) zarūr yā to sukh men*
miserable, *rahegī, yā dukh men.*

I hear the *sound* of music, *main rāg-kī (āwāz) suntā hūn.*

That fruit is *sour*, don't eat it, *wuh mewa (khaṭṭā) hai, use*
mat khā,o.

Sow these flower-seeds in the *is phūl-ke in bijōn ko bāgh men*
garden, *(bo).*

Leave more *space* between the *sātāron ke bīch ziyāda jagah*
lines, (*chhorā-karo*).

In the *space* of three months, *tīn mahīne-ke (arṣe) men.*

He besought them to *spare* his *us ne un se apnī jān (bakhshtī)*
life, *chāhī.*

A *spark* of fire may set in *ho-saktā hai ki ek (chingārī)*
flames a whole village, *sāre gā,ōn ko phūnk-de.*

He *speaks* the Bengālī language *wuh Banglā khūb (boltā) hai.*

well, *apne khatt-kā ek (namūna)*
dikhā,o.

Show me a *specimen* of your *wuh ('ainak) lagāte haiñ.*

writing,

They wear *spectacles*,

He spends his money as fast as he procures it, *jaisā wuh jald hāsil kartā hai, waisā-hī apnī daulat ko jald (kharch kartā hai).*

They trade in different kinds of *spices*, *wuh tarah tarah-kā (maṣāliḥ) bechte hain.*

Take care you don't spill the ink, *khabardār raushnā,ī na (girānā).*

He has done this merely out of *spite*, *yih us ne fakaṭ (dushmanī) se kiyā.*

Having split the cocoa-nut, his friend and himself drank the milk, *nāriyal ko (toṛkar) wuh aur uskā dost donoṇ uskā pānī pī-ga,e. [kiyā.*

You have spoiled my paper, There is a spot of ink on your clothes, *merā kāghaz tum ne (kharāb) tumhāre kapron par siyāhī-kā (dāgh) hai.*

Spread this mat upon the floor, Having spread a net at night, he caught many birds, *is ṣaff ko zamīn par (bichhā-do). us ne rāt ko jāl (bichhā-kar) bahut chiriyān pakrīn.*

The weeds *spring* up very fast here, *kharāb ghās yahān bahut jald (barhtī) hai.*

Sprinkle a little water, That is a *stag* of twelve tine, *thorā pānī (chhirko).*

He was sitting on the stairs, When you read, stand in your proper place, *wuh bārah-singā hai.*

They all stared to see me, *wuh (sīrī) par baitā thā. jab tum parho, tab apnī jagah (khare-raho).*

The people were nearly *starving*, *wuh sab mujh ko (tiktikī bāndhkar) dekhte the.*

He is a person of high station, She intends to make a long stay there, *wuh admī (bhūkh)-ke māre (mar)-rahe the.*

He still continues steady to his purpose, *wuh bare (rutbe)-ka ādmī hai.*

The jackal steals what he can lay hold of, *wuh bahut dinoṇ wahān (rahne) kā irāda kartā hai.*

The bank of this river is very steep, *abtak wuh apne irāde par (jamā hū,ā) hai.*

Can you steer a vessel? *gīdar jo pātā hāi (churā-lejātā hai).*

Stick these papers together with paste, *is daryā-kā kināra bayā (ūnchā) hai.*

He walks with a stick, He is gathering wood (literally sticks) in the forest, *tum jahāz (chalā) sakte ho? in kāghaṇon ko le,ī se (chipkā-do).*

wuh (lāṭhī) pakarke phirtā hai.

wuh jangal mein (lakriyān) chuntā hai.

We have had little *success* in our work,
Who is to be his *successor*? The squirrels suck this fruit,
He did not *suffer* me to sell the goods,
Will this kind *suit* you? Your advice appears *suitable*,
I have but two *suits* of clothes,
It is now the *summer season*, He has received a *summons* to attend the court to-morrow,
Who *superintends* this work? It will then be in vain to *sup-plicate*,
Can you *supply* me with these articles? He has no means of *support*,
How does he *support* his family?
I should *suppose* you are *mis-taken*,
I am not *sure* that it is so,
I am his *surety*, We saw a dead body floating on the surface of the water,
I felt great *surprise* on hearing this,
He would have been greatly surprised had you told him this,
I am surrounded with difficulties,
I have no *suspicion* that he has done this,
Look — here is a *swarm* of bees,
Sweep away this litter,

is *kām men ham ne thorā-hī*
(*fā,ida*) *pāyā*.
us-kā (*kā,im makām*) *kaun honewālā hai*?
gilahriyān *is mewe ko* (*khātē hain*).
us ne mujh ko asbāb bechne (*na diyā*).
yih kism tumhen (*pasand hai*)?
tumhārī naṣīhat (*munāsib*)
ma'lūm hotī hai.
mere pas fakaṭ do (*jore*) *kapre hain*.
ab (garmī-kā mausim) hai.
us-ke pās (saman) āyā hai ki
wuh kal'adālat men hāzir ho.
is kām-kā kaun (muhtamim hai)?
us waqt (ma'zarat) mufid na hogī.
tum yih chīzen mere liye (lā)
sakte ho? [*nahīn*.
uski (guzrān)-kā ko, ī taur
wuh kyūnkar apne bālbachchon
kī (parwarish kartā hai)?
main (samajhtā) hūn ki tum
ne ghalati kī hai.
mujhe (yakīn) nahīn ki yih
aisā hai.
main us-kā (zāmin) hūn.
ham ne ek murde ko pānī-ki
(sath) par bahte dekhā.
is bāt-ke sunne se mujh ko bayā
(ta'ajjub) hū,ā.
agar yih bāt tum us-se kahte,
to wuh bahut (ta'ajjub)
kartā.
main mushkilon men (ghirā)
hūn.
mujhe (gumān) nahīn, ki us
ne aisā kiyā hai.
dekho ek makkhiyon kā (jhund)
yahān hai.
is kūre ko (jhār-dālo).

The sugar-cane is very sweet,
My foot swelled greatly,
Can you teach me to swim ? *gannā barā (mīthā) hai.*
merā pā,ōn bahut (sūj-gayā).
*tum mujhe (pairnā) sikhā-
sakte ho ?*

This parrot swings upon a wire,
Where is my sword ? *yih totā adde par baithkar
(jhūltā hai).*
merī (talwār) kahān hai ?

They teach without any system, *wuh be-(kā'ida) parhāte hain.*

T.

Come in, and take off your cloak, *andar ā,o, apne labāde ko (utār-
dālō).*

Having taken the fort, they entered the city, *kil'e ko (lekar) wuh shahr men
dākhil hū,e.*

He takes medicine usually once a month, *wuh har mahīne ek bār dawā
(khāyā) kartā hai.*

They talk incessantly, *wuh lagātār (bakte hain).*

The same teacher that taught you taught me, *jis (ustād) ne tum ko (parhāyā),
usī ne mujhe bhī (parhāyā).*

He teaches English and Bangālī, *wuh Angrezī aur Banglā
(sikhātā) hai.*

Mind you don't tear your new book, *khabardār apnī na,ī kitāb na
phārnā.*

Tell me where I may meet with him, *mujhe (batā,o) us-se kahān
mulākāt hogī.*

This will tend to increase our knowledge, *yih hamen apnā 'ilm bārhāne
kī taraf (mā,jil karegā).*

It is now term time, the court is open, *yih (darbār)-kā wakt hai, 'adā-
lat khuli hai.*

When do you expect this affair will terminate ? *tumhāre khayāl men yih
mukaddama kab (anjām)
pā,egā ?*

Sir, I return you many thanks, *śāhib, main āp-kā bahut
(shukr-) guzār hūn.*

This house must be thatched anew, *is ghar ko na,e sir se (chhānā)
chāhiye.*

Do you wish for thick paper or thin ? *tum (moṭā) kāghaz chāhte ho,
yā (patlā) ?*

They exercise no thought on the subject, *is bāt men wuh kuchh apnī ('akl)
ko dakhl nahin dete hain.*

He threatens to punish them, *wuh unhen sazā dene-kī (dham-
kī detā) hai.*

The prince sat on a throne, *shāh-zāda (takht) par baithā,*

Throw these bits of paper out of doors,	yih <u>kāghaz</u> -ke <u>purze</u> <u>durwāze</u> <u>ke bāhar</u> (<u>phenk</u> - <u>do</u>).
It thunders very much,	<u>bādal</u> <u>bahut</u> (<u>garaj</u> - <u>rahā</u> <u>hai</u>).
The tide has begun to flow,	<u>abhī</u> (<u>jo</u> , <u>ār</u>) <u>shuru</u> ^ī <u>hai</u> .
Who brought these <i>tidings</i> ?	yih (<u>khabar</u>) <u>kaun</u> <u>lāyā</u> ?
Tie it quite fast,	<u>use</u> <u>khūb</u> <u>mažbūt</u> (<u>bāñdho</u>).
There is a <i>tiger</i> in that forest; also a <i>tigress</i> , together with two young ones,	<u>us</u> <u>jañgal</u> <u>men</u> <u>ek</u> (<u>sher</u>) <u>hai</u> , <u>aur</u> <u>ek</u> (<u>shernī</u>) <u>bhī</u> , <u>aur</u> <u>unke</u> <u>sāth</u> <u>do</u> <u>bachche</u> .
This ground has never been <i>tilled</i> ,	is <u>zamīn</u> <u>men</u> <u>kabhī</u> (<u>khetī</u>) <u>nahīn</u> (<u>hū</u> , <u>ī</u>).
Where shall we procure timber?	<u>hamen</u> (<u>shāh</u> - <u>tīr</u>) <u>kahānī</u> <u>milegī</u> ?
Youth is the <i>time</i> of learning,	<u>jawānī</u> <u>'ilm</u> <u>sīkhne</u> - <u>kā</u> (<u>waqt</u>) <u>hai</u> .
He is very <i>timid</i> ,	<u>wuh</u> <u>bahut</u> (<u>dartā</u>) <u>hai</u> .
I am quite <i>tired</i> ,	<u>maiñ</u> <u>bahut</u> (<u>thak</u> - <u>gayā</u> <u>hūnī</u>).
This is a <i>title</i> only,	yih <u>faka</u> ^ī (<u>khitāb</u>) <u>hai</u> .
They smoke <i>tobacco</i> ,	<u>wuh</u> (<u>tambākū</u>) <u>pīte</u> <u>hai</u> .
This is <i>tolerable</i> writing,	yih <u>kha</u> ^ī (<u>parhā</u> <u>jātā</u>) <u>hai</u> .
She has got the <i>toothache</i> ,	<u>us</u> - <u>ke</u> (<u>dāñt</u> <u>men</u> <u>dard</u>) <u>hai</u> .
We travelled by the light of <i>torches</i> ,	<u>ham</u> <u>ne</u> (<u>mash'al</u>)- <u>kī</u> <u>raushanī</u> <u>men</u> <u>sair</u> <u>kī</u> .
The boat was <i>tossed</i> with the waves,	<u>maujon</u> <u>se</u> <u>kishtī</u> (<u>tah</u> o <u>bālā</u>) <u>hū</u> , <u>ī</u> .
Touch this with your finger,	is <u>ko</u> <u>apnī</u> <u>unglī</u> <u>se</u> (<u>chhū</u> , <u>o</u>).
There are plenty of <i>toys</i> in the <i>bāzār</i> ,	<u>bāzār</u> <u>men</u> <u>bahut</u> (<u>khilone</u>) <u>hai</u> .
What is your <i>trade</i> ?	<u>tumhārā</u> (<u>pesha</u>) <u>kyā</u> <u>hai</u> ?
They <i>transact</i> different affairs there,	<u>wuh</u> <u>wahān</u> <u>tarah</u> <u>tarah</u> - <u>kā</u> <u>kārobār</u> (<u>karte</u> <u>hai</u>).
That money has been <i>transferred</i> to me,	<u>wuh</u> <u>rāpiya</u> <u>us</u> <u>se</u> <u>lekar</u> <u>mere</u> (<u>supurd</u>) <u>kiyā</u> <u>gayā</u> .
We have <i>transgressed</i> God's commands,	<u>ham</u> <u>ne</u> <u>khudā</u> - <u>kī</u> (<u>nā</u> - <u>farmānī</u> <u>kī</u>).
Translate this into Persian,	<u>iskā</u> <u>Fārsī</u> <u>men</u> (<u>tarjama</u> <u>karo</u>).
Is this a good <i>translation</i> ?	<u>kyā</u> <u>yih</u> (<u>tarjama</u>) <u>khūb</u> <u>hai</u> ?
He has been <i>transported</i> for life,	<u>wuh</u> <u>'umr</u> <u>bhar</u> - <u>ke</u> <u>liye</u> (<u>kāle</u> <u>pānī</u> <u>bhejā</u> <u>gayā</u>).
We travelled all the way on foot,	<u>ham</u> <u>rāste</u> <u>bhar</u> <u>piyāda</u> (<u>chale</u>).
He is <i>travelling</i> in Persia,	<u>wuh</u> <u>Fārs</u> <u>men</u> (<u>safar</u> <u>kartā</u> <u>hai</u>).
Their conduct is very <i>treacherous</i> ,	in <u>ke</u> <u>filon</u> <u>men</u> <u>daghā</u> - <u>bāzī</u> <u>bhari</u>) <u>hai</u> .

He *treads* so softly, I don't
hear the sound of his step,

wuh aisā āhista (chaltā) hai,
ki uske kadam kī-āhaṭ mujhe
sunā, ī nahīn detī.

I am going to the *treasury*,
I *tremble* with fear,
His *trial* will take place to-day,
Why do you thus *trifle* away
your time?

maiū (khazāne) ko jātā hūn.
maiū dar-ke māre (kānptā) hūn.
us-kā (mukaddama) āj pesh hogā
tum is ḫaraḥ kyūn apne aukāt
(rā, egān karte ho)?
yih bahut (halkī) bāt hai.

This is but a *trivial* (or
trifling) affair,
He gives them much *trouble*,
I can always *trust* to what he
says,

[hai.
wuh unheñ bahut (dikk) kartā
uske kahne par maiñ hamesha
(bharosā kar) saktā hūn.
mujhe us par (i'tibār rakhne)
meñ kisī ḫarah-kā dar nahīn.

I am not anyways afraid to
trust him,
I am convinced what he says
is the whole *truth*,
It is of no use my *trying* to do
this,

mujh ko yakīn hai jo wuh kahtā
hai, sab (sach) hai.
is kām-kā (āzmānā) mere liye
be-fā, ida hai.

They *tumbled* over one another,
Her voice is a little *out of tune*,

wuh ek dūsre par (gir-pare).
uski āwāz se kuchh kuchh (ranjī-
dagī) zāhir hotī hai.
is warāk ko (ulṭo).
in rassiyon ko milāke (aintho).

Turn over this leaf,
Twist these cords together,

U.

This is an *ugly* shaped letter,
I have left behind my *umbrella*,
They were *unanimous* in their
opinion,

rih (bad-śūrat) harf hai.
maiñ (chhāta) chhor-āyā hūn.
wuh apnī rāy meñ (muttafik)
the. [hai.

To act thus is *unbecoming*,
It is *uncertain* whether I shall
go or not,

aisā kām karnā (nā-munāsib)
kuchh (thīk nahīn) ki ham
jā,eñge yā nahīn.

His opinion is *unchangeable*,
Why do you needlessly undergo
all this trouble,

us kī rāy (badal nahīn) saktī.
tum be-kār in taklīfon ko kyūn
(uthāte) ho?

I do not *understand* your
meaning,

maiñ tumhārī murād nahīn
(samajhātā).

Will you *undertake* to manage
this business?

tum is kām ko (uṭhā, oge)?

This letter came *unexpected*,
He is wholly *unfit* for the task
assigned him,

yih khatt (nāgahānī) pahuñchā.
wuh us kām-ke bilkull (lā, ik
nahīn) hai jo uske supurd
hū,ā hai.

The house is *unsurfurnished*. *wuh ghar (ārāsta nahīn) hai.*
 She is quite *unhappy* on this *wuh is sabab se bahut (ranjīda)*
 account, *hai.*
 Through God's mercy we *khudā-ke fazl se ham (zarar se)*
 escaped *unhurt*, *bilkul bāch-gā,e.*
 Our sentiments are *united*, *hamārī rāy (muttafik) hai.*
 Do you conceive this to be *tum isko (iñşāf nahīn) samajhte*
unjust? *ho ?*
 We should not be *unkind* to *ham ko āpas men (be-rahm) honā*
 each other, *na chāhiye.*
 To do so is *unlawful*, *aisā karnā (khilāf i shar') hai.*
 They are very *unlearned*, *wuh bare (jāhil) hain.*
Unlock the door, *darwāze-kā kuf (kholo).*
 Why are you so *unmerciful*? *tūm kyūn aise (be-rahm) ho ?*
 Their demands are *unreasonable*, *unke da'we (be-jā) hain.*
 The ways of God are *unsearchable*, *khudā-ke kūrkhāne (samajh se*
bāhar) hain. [bāhar) hai.
 Our joy is *unspeakable*, *hamārī khwushī (bayān se*
 His mind is very *unsteady*, *uske dil ko (karār) nahīn.*
 I am altogether *unwilling* to *main wahān jāne ko kisi tarah*
 go there, *(rāzī nahīn).*
 It were *unwise* not to agree to *is bāt kā kabūl na karnā*
 this, *(nādānī) hotā.*
 He has proved himself *unworthy* of your protection, *us ne āp sābit kiyā ki wuh*
tumhārī himāyat ke (lā,ik
nahīn).
 Are there any *upper rooms* in *is ghar men koī (bālā-khāna)*
 this house? *hai ?*
 They are *upright* in their *wuh apne mu'āmalon men bare*
 dealings, *(khare) hain.*
 No one urged him to do so, *kisi ne aisā karne ko use*
(āmāda) nahīn kiyā.
 This business is *urgent*, *yih kām (zarūrī) hai.*
 Of what *use* is this? *yih kis (kām-kā) hai ?*
 I never uttered such a word, *main ne aisī bāt kabhī nahīn*
(kahī).

V.

He exerts himself in *vain*,
 These things are *valuable*,
 I *value* his friendship greatly,

wuh (be-fā,ida) koshish kartā
hai.
yih chīzen barī (kīmatī) hain.
main uskī dostī-kī bahut (kadr
kartā hūn).

What is the *value* of these *pearls*? *in motiyon-kī (kīmat) kyā hai ?*

He is full of *vanity*, *wuh (ghurūr) se bharā hai.*

There are *various* opinions *about it*, *is bāt-kī bābat (mukhtalif) rā,ēn haiñ.*

This chair has not been *varnished*, *is kursī par (raughan) nahīn lagāyā gayā.*

Confiding in his luck, he *ventured* all his property on *this risk*, *apnī kismat-ke bharose, usne apnā sārā māl is khatre mein (dālā).*

Verily I cannot believe you, *(sach-much) main tum par 'itimād nahīn rakh-saktā.*

I meet with nothing but *vexation* in this business, *is kām mein (dikkat) ke, siwā aur kuchh mujhe hāsil nahīn hotā.*

They make no distinction between *vice* and *virtue*, *(burā,ī) aur (bhalā,ī)-ke darmiyān wuh kuchh fark nahīn karte.*

We should be *vigilant* in avoiding evil, *ham ko burā,ī se parhez karne mein (hoshyār) rahnā chāhiye.*

What is the name of this *village*? *is gā,ōn-kā nām kyā hai ?*

He cannot *vindicate* his conduct, *wuh apne chāl chalan-kī bābat ('uzr) nahīn kar saktā.*

I must not violate the orders of the Government, *sarkār-ke hukmon-kī mujhe (nā-farmānī) na karnā chāhiye. [war] hai.*

His temper is very *violent*, *wuh mizāj kā bahut (ghussa-ham hamesha (nek)-chalan ikhtiyār karen.*

Let us always maintain *virtuous conduct*, *main un-kī (mulākāt) ko jātā hūn.*

I am going to visit him, *uski achchhī (āwāz) hai.*

She has a fine *voice*, *is kitāb-kī ek (jild) hai yā do ?*

Is the book in one or two *volumes*? *ab wuh Madrās ko (tarī kī rāh) jātā hai.*

He is now on a *voyage* to *Madras*, *W.*

Please to give me a *wafer*, *mujh ko ek (wefar) dījiye.*

What *wages* do you receive? *tum kyā (ujrat) pāte ho ?*

Tell him to *wait* in this room, *us se kaho ki is kamare mein (thahre).*

I have been *waiting* for you
two hours, *main* tumhārī do ghanṭe se
(rāh dekhtā hūn).

You must endeavour to *wake*
early, *tum* zarūr tarke (uṭhne-kī)
koshish kiyā karo.

Do you mean to *walk* or *ride*? *tum* (piyāda) chalnā chāhte ho
yā sawār?

The garden *wall* has fallen,
I have *wandered* in all direc- *bāgh-kī* (dīwār) gir-parī.

tions over the country, *main* ne mulk meni sab ṭaraf
(sair kī) hai.

I want to see him, *main* use dekhnā (chāhtā hūn).

This is his *warehouse*, *yih* us-kā (gudām) hai.

The weather is now *warm*, *ab* mausim (garmī)-kā hai.

This table is *warped*, *is* mez meni (kham) ā-gayā.

This horse is *warranted* with- *(wa'da)* kiyā gayā hai ki is
out blemish, *ghore-ke* kuchh aib nahīn.

— *Wash* your hands, *apne* hāth (dho-lo).

Who is your *washerman*? *tumhārā* (dhobi) kaun hai?

Why do you *waste* your paper? *tum* apnā kāghaz kyūn (kharāb)
karte ho?

I *watch* an opportunity of *going* there, *main* wahān jane kā mauka'
(dhūndhātā) hūn.

Your *watch* goes remarkably *well*, *tumhārī* (gharī) achchhī chaltī
hai.

These candles are of *wax*, *yih* battiyān (mom)-kī hai.

Is this the *way* to Calcutta? *Kalkatte-kī* yihī rāh hai?

I *wear* a suit of clean clothes *main* har roz sāf kapron-kā ek
every day, *jorā* (pahintā hūn).

He *weaves* the kind of cloth we *jis* ṭarah-kā ham kaprā pa-
wear, *hinte* hain, usī ṭarah-kā
wuh (buntā) hai.

He will return in a *week*, *wuh* ek (hafte) meni phir ā-egā.

He *weeps* because of the death *wuh* apne bete-ke marne-ke
of his son, *sabab* (rotā) hai.

Has this sugar been *weighed*? *yih* shakar (taulī) ga, ī hai?

What is the *weight* of this stone? *yih* patthar kitnā (bhārī) hai?

You are *welcome*, *tumhārā* anā (sir āṅkhon par).

Tell them to dig a *well*, *un* se kaho ek (ku, ā) khoden.

I understand well what you say, *jo* tum kahte ho so *main* (khūb)
samajhātā hūn.

This paper is very *wet*. *yih* kāghaz bahut (gīlā) hai.

I whispered that to him, *main* ne wuh bāt āhista us-ke
kān meni (kahī).

I heard somebody *whistling*, *kisi* shakhs ko *main* ne (sītī
bajāte) sunā.

You are welcome to the *whole*, 'tum chāho to (sab) lo.
 I want some cloth wider than *maiñ thorā kapṛā is se* ('arīz)
 this, *chāhtā hūñ*.
 He died leaving a *wife* and six
 children, *wuh ek (bībī) aur chha lañke*
chhorke mar-gayā.
 The bird flew out at the
window, *chiriyā (khirkī)-kī rāh se uñ-*
ga,ī.
 I like the *winter season*, *mujhe (jāre-kā mausim) pasand*
hai.
 She possesses much *wisdom*, *us-ko 'akl (bahut) hai ?*
 They only are *wise* who fear
 God, *('aklmand) fakañ wuh hain jo*
khudā se darte hain.
 What is your *wish*? *tumhārī (khwāhish) kyā hai ?*
 They *wish* to remain here,
 Has he any *witnesses*? *wuh yahāñ rahnā (chāhte) hain.*
 Nobody can evince *wonder* at
 this, *unke ko,ī (gawāh) hain ?*
 She *works* to support herself
 and family, *ko,ī ādmī is se (ta'ajjub nahīñ*
kar saktā).
 This *world* was created by the
 power of God, *wuh (mīhnat kartī hai) ki*
apne taññ aur apne bāl
bachchon ko pāle.
 We *worship* one God only, *yih (dunyā) khudā-kī kudrat*
se paidā hū,ī.
 I am not *worthy* of so much
 kindness, *ham fakañ ek khudā-kī ('ibādat)*
karte hain.
 Venom was extracted from the
wound, *maiñ itnī mihrbāñi-ke (lā,ik)*
nahīñ.
 Some of our sepoys were
wounded, *(zakhm) se zahar nikālā gayā.*
 That ship was *wrecked*, *hamāre ba'ze sipāhī (zakhmī)*
hū,e.
 Wring the water from the cloth,
wuh jahāz (tabāh hū,ā).
 Let me see if I can *write* as
 well as you, *kapre-kā pāñi (nichor)-dālo.*
dekhūñ, ki main tumhār-
mānind achchhā (likh)-saī
ktā kūñ yā nahīñ.
 You have bought the *wrong*
 kind of seed, *tum ne (aur hī) kism-kā bij*
mol-liyā hai.

Y.

This stick is a *yard* long,
 He is ten *years* old,

yih lakṛī ek (gaz) lambī hai.
wuh das (baras)-kā hai.

That appears *yellow*, *wuh* (*pīlā*) *ma'lūm hotā* *hai*.
 Yesterday it rained much, (*kal*) *pāni bahut barsā*.
 She is quite *young*, *wuh nau-*(*jawān*) *hai*.
 In the *season of youth*, (*jawānī*)-*ke aiyām men*.

Z.

He showed great *zeal*, *usne barā* (*tapāk*) *zāhir kiyā*.
 They are very *zealous*, *wuh bare* (*sargarm*) *hain*.
 The breath of the *zephyr* feels (*bād i sabā*) *ham ko khwush āti*
 pleasant to us, *hai*.

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